





T H E  
B O O K S  
O F  
*f* O B  
A N D  
*P S A L M S*  
PARAPHRAS'D:

W I T H  
A R G U M E N T S to each CHAPTER,  
And A N N O T A T I O N S thereupon.

---

By the Right Reverend Father in God,  
*SYMON*, Late Lord Bishop of E L Y.

---

VOL. I.

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I M P R I M A T U R,

*Dec.* 17.  
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To the Right Honourable

WILLIAM,

Earl of BEDFORD,

Knight of the most Noble Order of the  
GARTER, &c.

My very good Lord and Patron.

MY LORD,



HOUGH I have not pursued the Design, which I have long had in my Thoughts, of making some publick Acknowledgment of my Obligations to your Lordship, for placing me, when I thought not of it, in this Station which I hold in *Coxent Garden* ; yet I have only deferred it, till the most proper Opportunity,

#### iv      *The Epistle Dedicatory.*

portunity, as it seems to me, for this small Expression of my Gratitude. For I could not have prefixed your Lordship's Name to any Work of mine, which I believe would have been so acceptable, as this wherewith I now present you ; desiring it may remain as a lasting Testimony of the Sense I have of the Favours I have received from your Lordship. In whom, as I have always observed, a particular Veneration and Affection for the Holy Scriptures, so I know to be a constant Reader of them : And therefore humbly offer this Assistance to your Lordship for the Understanding of the oldest Book (as I have shewn) of that Sacred Volume, which, I am confident, you esteem above all earthly Treasures.

There have been many large Volumes written for its Explication ; which will cost abundance of Time and Pains to peruse ; and after all, the Design and Scope of the Whole may not be understood, while the Reader's Mind stays so long in the several Parts. I have therefore taken quite another Course, and only given the Sense of it in a compendious,

## *The Epistle Dedicatory.*      V

pendious, but perspicuous *Paraphrase*, (or *Metaphrase* rather, as the Ancients would have called it) which is not much longer than the Text, put into other Words. It would have been more easie to have enlarged it, than it was to make it thus short; which I the rather chose to do, not meerly because it will be more Useful for those who have little Leisure, or less Money; but because thereby I have preserved, I perswade my self, the Majesty of the Book, and made it still look not like the Word of a Man, but, as it is indeed, the Word of God.

Which I could never have presented to your Lordship and the World, more seasonably than now; when the State of our Affairs is so dangerously perplexed, that we cannot stand upright, nor preserve our Souls from sinking into the saddest Fears, or Discontents, or some such troublesome Passion, without a strong Confidence in the most wise, just, and merciful Providence of the Almighty; which orders Things, in unsearchable Ways, to the Good of those that

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stedfastly adhere unto him in faithful Obedience. Which is so admirably represented in this holy Book, that one cannot read it seriously, and not be moved to resign the Conduct of our selves, and all that concerns us, unto God's most blessed Will and Pleasure; to wait patiently for him, as the Psalmist speaks, and keep his Way; not to be disheartened by any Trouble that befalls us, much less forsake our Integrity; but still expect *the End of the Lord*, as St. *James* speaks, *i. e.* the Issue to which he will bring our Troubles; perswading our selves that he is *very pitiful, and of tender Mercy*. And therefore, as he doth not love to grieve us by laying Afflictions on us; so is wont many Times to bring the greatest Good out of the greatest Evil; and to produce it by such unexpected Means, as shall surprize us with the greater Admiration of his Wisdom and Goodness.

For a great Reader of Ancient Writers tells us, "He hath observed in the "Histories of all Ages, that the great "Events which determine the Fate of  
" great

## *The Epistle Dedicatory.*      vii

“ great Affairs, do happen less frequent-  
“ ly according to Design, than by Acci-  
“ dent and Occasion. Our Enterprizes  
“ here below are deriv’d from above ;  
“ and we but Engines and Actors of  
“ Picces that are compos’d in Heaven.  
“ *Homo histrio, Deus vero Poeta est.* God  
“ is the Sovereign Poet, and we cannot  
“ refuse the Part which he appoints us  
“ to bear in the Scene. All our Business  
“ is to act it well ; chearfully complying  
“ with his Orders concerning us, and  
“ submitting our selves to the Direction  
“ of his Providence.

To which, and all other Religious  
Courses, did we more heartily apply  
our selves, there is no doubt but that in  
this Book we might read God’s gracious  
Intentions towards this Church and  
Kingdom. Which his most merciful  
Providence would bring, as he did his  
Servant *Job*, through all these Clouds  
which now encompass us, into a Splen-  
dor incomparably beyond all that  
wherein hitherto we have appeared.  
Why should we despair of it, when he  
shews by the unexpected Discovery

## viii *The Epistle Dedicatory.*

which he hath made of the Designs of our Enemies against us, that he hath no Mind to cast us off; if we will not carelessly cast away our selves, by the continued neglect of our Duty to him?

God of his infinite Goodness, awaken all our Hearts to make such a good Use both of that Deliverance, and of our present Distress (which is so great, that we see no Way out of it, but by his Power alone to whom *Job* owed his Resurrection) that we may, in the Issue be the more Happy, and the better Established, for having been so miserably unsettled. In which Prayer, I am sure your Lordship will cordially join with,

MY LORD,

April 19.  
79.

*Your Lordship's*

*most Humble and*

*Affectionate Servant,*

*Sy. Patrick.*



# T H E P R E F A C E.



*THE Study of the Holy Scriptures is so much recommended to us by the Scriptures themselves, and hath been judged so necessary by the holy Doctors of the Church, that St. Chrysostom (who was wont to press this Duty with great Earnestness, not only in his Sermons, but in his private Discourses with his People) adventures to say, \* That a Man cannot, he cannot be saved, unless he be conversant in this spiritual Reading. But as the Neglect of them is very dangerous when Men are able to read them; so the Reading them without Understanding, must needs be unprofitable. Though a Christian (as the forenamed great Person speaks) can no more be without the Scriptures than an Artificer without his Tools; yet we must acknowledge, that he will make but ill work with them in many Places, unless he be instructed how to use and apply them to the Purpose for which they were designed. Whosoever therefore shall assist the Minds of Christians by giving a clear Meaning of them (in which that holy Father*

\* Hom. 3. in Lazar. Tom. V. 243.

*employed much of his Time) it is certain doth great Service to God, and to their Souls. For this contributes much to the Honour of the Holy Scriptures (which want nothing to make them revered by considering Men, but to be understood) and it invites Men to the Reading them, and it conveys the heavenly Truth easily and delightfully into their Minds.*

*Which hath moved me to attempt the Explaining of the most ancient Book in the whole Bible, by Way of a short Paraphrase. In which, if I have not always tyed my self to our English Translation (which ever gives an excellent Sense of the Original Words) it was because I thought another Meaning sometimes more agreeable to the whole Discourse; which I have endeavoured to carry on coherently from first to last. But if the Matter would bear it, I have, when I met with a Word of two Senses, expressed them both. And where I found any Difficulty, I consulted with such Interpreters as are of best Note in the Church; being unwilling to do any thing without the Warrant of some or other of them. I was forced indeed here and there to follow only my own Judgment; but not without the appearance of very urgent Reasons; of which if I should give an Account, by adding Notes to those Places, it would make this, which I intend for common Use, swell into too big a Volume. I have only therefore (in the Argument prefixed to each Chapter) pointed to such Histories in the Bible as may help to illustrate some Passages; and shewn how the Dispute is managed, till God himself determine it.*

*But there are two Things, of which I think my self bound to give a larger Account; to avoid the Imputation of such Novelty, as may be justly censured. The One is, That I have interpreted those three known Verses in the XIX. Chapter, 25, 26, 27. not of Job's Resurrection from the Dead at the last Day, but of his Restauration to an happy Estate in this World; after he had been so sorely afflicted. There are many, of no mean Esteem (Mr. Calvin amongst the rest) who have*

have done so before me; in following whom, I do not forsake the Sense of the antient Doctors. For though I take that to be the literal Sense of the Words, yet I doubt not there is another more secret and hidden, which lies covered under them; and that we ought to look upon Job's Restauration (and so I have always explained it) as a notable Type of the future Resurrection of our Bodies out of the Grave. And accordingly our Church hath very fitly applied the Words (as many of the Fathers do) to this purpose, in the Office for the Burial of the Dead.

St. Hierom (or the Author of the Commentaries upon Job under his Name) is my Guide in this Business: who saith no more than this, that Job in these Words, resurrectionem futuram prophetat in Spiritu, prophesied in the Spirit the future Resurrection. Now the Words of the Prophets had commonly an immediate respect to some thing which was then doing or shortly to be done, besides that Sense which the Holy Ghost directed them to signify in the latter Days. And so had these Words of Job; of which that Father indeed gives us only the mystical Sense, but he doth so in many other Places of that Book, where it is certain and acknowledged, the Holy Man had another Meaning, in which he was more nearly concerned. I shall refer the Reader only to one Place in the First Chapter; where he saith that Job did

ferre typum Christi \*, and therefore expounds those Words, ver. 20, 21. in this Manner, He fell on the Ground when he emptied himself of the form of God, to take on him the form of a Servant; and

came Naked out of his Mother's Womb, being not aspersed with the least Spot of Original Sin. He that will may read what follows, and see how he only sets down a mystical Sense, when it is certain another (upon which that is built) is first intended. And so we are to take his Exposition upon these Words, which

\* And so he saith in his Preface, Figuram Christi portavit. And in his Conclusion XLII. 14. Figuram manifeste habuit Salvatoris.

se-

*secundum mysticos intellectus (as he speaks XXXVII. 16.) according to the hidden Interpretations, are to be understood of the Resurrection of the Dead at the second Coming of Christ ; but relate in the first place to Job's Resurrection out of that miserable Condition wherein he lay, which was a Figure of the other.*  
*" They therefore who interpret these Words otherways*  
*" (to speak with that Father in his Commentaries*  
*" upon Ezekiel XXXVII. 1, &c.) ought not to make*  
*" me ill Thought of, as if by expounding them in the*  
*" literal Sense only, I took away a Proof of the Re-*  
*" surrection from the Dead. For I know there are*  
*" far stronger Testimonies (of which there can be*  
*" no doubt nor dispute) to be found for the Confirma-*  
*" tion of that Truth. On those let us rely, on the*  
*" plain Words of Him who is the Truth (and of whom*  
*" Job was but a Figure) which are abundantly suf-*  
*" ficient to support our Faith ; and let none imagine,*  
*" that we give Occasion to Hereticks (as he speaks*  
*" presently after) if we deny these Words to be*  
*meant of the general Resurrection.*

*The Second Thing of which I am to give an Account is, that I have not expounded Behemoth to signify the Elephant, nor Leviathan to signify the Whale ; because many of their Characters do not agree to them ; but every one of them to the Description which the Writers of Natural History have given of two other Creatures. And therefore I have herein followed the Guidance of that excellent Critick Bochartus, who takes the Former for the River-horse, and the latter for the Crocodile ; as I have expressed it in the Margin, but put neither of them in the Text. For I leave every one, as our Translators have done, to apply the Words to any other Creatures, if they can find any besides those now mention'd, which have all the Qualities that are here ascribed to them.*

*I have adventured also in the beginning to add a few Words, as the manner of Paraphrasts is, to give an Account of the Time when Job lived, which seems*

to have been before the Children of Israel came out of Egypt. For though there be plain Mention of the Drowning of the Old World, and the burning of Sodom, in this Book, yet there is no allusion to the drowning of Pharaoh, and other miraculous Works which attended their Deliverance. Nor is there any notice taken of that Revelation of God's Will to Moses, when Elihu reckons up those Ways whereby God was wont to Discover himself to Men. Such like Reasons moved Origen \* to say, that Job was ἀρχαιότερος ἢ Μωϋσέως αὐτῷ, more antient than even Moses himself; and Eusebius † to pronounce that he was before Moses two whole Ages. Which is conformable to the Opinion of many of the Hebrew Writers, who (as Mr. Selden observes ||) think Job lived in the Days of Isaac and Jacob. The Judgment of other Eastern People is not much different from this, as may be seen in Hottinger's Smegna Orientale \*\*.

\* Lib. I. contra Celsum, p. 305.

† Lib. I. Demonstr. Evang. Cap. 6.

|| Lib. VII. De Jure Nat. &c. Cap. 11.

\*\* Pag: 381, 452, 453.

And therefore one Use we may make of this Book is, to inform our selves what are the true natural Dictates of humane Reason; which teaches greater Chastity than many Christians are now willing to observe; strict Justice, both Private and Publick; compassionate Charity to those who are in Need; together with a pious Care to please God, and to Worship and Confide in him alone; as we may learn here better than from any other Book in the World. For in the XXXI. Chapter, Job gives such a Character of his Life, with Respect to all these, as declares both that there is a Law written in our Hearts, and what Instructions it gives us, if we will attend to it. There is not the least Syllable that we Read concerning his being Circumcised, or observing the Sabbath, or such like parts of the Mosaical Discipline, which assures us he was nei-

\* Lib. XVIII. *neither a natural Israelite, nor a*  
 Cap. 47. De Civit. *Profelyte (as St. Austin speaks \*)*  
 Dei. *and yet he found such a Rule of*  
*Life in himself, that, by the As-*  
*sistance of the Divine Grace, he ordered not only his*  
*outward Actions, but the inward Motions of his Mind*  
*after such a manner, as is not unsuitable to the E-*  
*vangelical Doctrine of our Saviour. They are the*  
*Words of Eusebius in the Place forenamed; where he doth*  
*not fear to add, that the Word of Christ hath pub-*  
*lished to all Nations that most antient manner of*  
*Godliness which was among the first Fathers; so that*  
*the New Covenant is no other than that old godly*  
*Polity, which was before the Times of Moses. I may*  
*add, before the Time that Abraham was Circumcised;*  
*when as St. Chrysostom speaks very significantly \**

\* Upon Rom. *ἀρετὴ ἀντὶ τοῦ νόμου τὸ συνεσθῆς καὶ*  
 II. 14. *λογισμὸς, Their Conscience and*  
*the use of Reason sufficed instead*  
*of the Law.*

*The Hebrew Books indeed are full of Discourses*  
*concerning certain Precepts, which all Mankind af-*  
*ter the Flood observed, but cannot all of them be de-*  
*duced from the Principles of Reason. They call them*  
*the VII. Precepts of the Sons of Noah; who delivered*  
*them, they say, to all his Children, by whom the World*  
*was Peopled; and therefore the Israelites ever exacted*  
*the Observance of them from all those Gentiles, whom*  
*they admitted as Profelytes at large to their Religion.*  
*Two of those Precepts concerned their Duty towards*  
*the blessed Creator; the next Four respected their Duty*  
*towards their Neighbours; the Last forbade Cruelty*  
*towards other Creatures. They are reckoned up com-*  
*monly in this Order. I. Concerning Strange Worship,*  
*or Idolatry. II. About Blaspheming the Name of*  
*God. III. About Murder. IV. About the uncover-*  
*ing of Nakedness, or all filthy Mixtures. V. About*  
*Theft and Rapine. VI. About Judicatures and Civil*  
*Government; to make the other Precepts more carefully*

observed. VII. About not eating of any Flesh which is cut off from any Animal alive. The Authors that treat of these are Innumerable; among whom I shall only mention Maimonides; who thus delivers his Opinion of them in his Treatise of Kings, Chap. IX:

“ Adam the first Man received Commands about  
 “ Six Things (which are those first above-mentioned)  
 “ from whence it is, that the Mind of Man inclines more  
 “ Pronely to them, than to the rest of the Commands  
 “ which we have received from our Master Moses.  
 “ Besides these, it is manifest, Noah received another,  
 “ according to what we Read IX. Gen. 4. Flesh with  
 “ the Life thereof you shall not Eat. And thus  
 “ Things stood throughout the whole World until the  
 “ Days of Abraham; to whom there was superadded  
 “ the Precept of Circumcision.

But as there is not the least Sign that Circumcision was part of Job's Religion, so there is no Footstep at all remaining of his Observance of the last of those VII. Precepts, which they say all the Sons of Noah, who were pious, carefully Obeyed. A great Man of our own Nation \* hath fixed this Business with as much diligence as is possible; but after all his search, he is fain to

\* Mr. Selden L.  
 ult. de Jure Na-  
 turali, &c. Cap.  
 II.

Stop at those first Six Precepts delivered to Adam. For though this general Character be given of Job in the beginning of the Book, that he was perfect, or simple and upright Man, fearing God, and eschewing Evil: and in the XXXI. Chapter, and other Places, there are particular Instances given of his abhorring Strange Worship, (v. 26.) Blasphemy, (Chap. I. 5.) Murder, (XXXI. 29, 31.) Adultery, and other filthiness, (Ib. v. 1, 9.) Theft, Rapine and Deceit, (v. 5, 6, 7.) for the Punishment of which he mentions Judges in his Days, (v. 11, 28.) and was himself one of the Chief; (XXIX. 11.) Yet there is not so much as one Word to be found, that I can discern, concerning the

*the Seventh Precept; whether we understand thereby eating Flesh with the Blood in it; or, which is more likely (because other Nations that were not Jews, might lawfully Eat that which Died of it self, XIV. Deut. 21.) Eating that which was cut alive from any living Creature.*

*Which makes me think that it was not so generally known, as the Jews now pretend; till the Memory of it was revived by Moses, among whose Ancestors the Tradition was more carefully preserved, than in other Nations. For Job, and such like pious Persons, seem to have been governed by those Precepts only which the first Man received; that is, the Dictates of natural Reason. According to those Words*

*Chap. 2. of Tertullian in his Book against the Jews: where he contends, that*

*before the Law of Moses written in Tables of Stone, there was a Law not Written, which was naturally understood, and observed by the Fathers: Which he elsewhere calls the Common Law, which we meet withal in Publico Mundi, in the Streets and Highways of the World, in the natural Tables; which Mankind having broken, our Saviour came to repair and renew; abrogating the Law of Moses, in which the Jews had placed too much Confidence, while they neglected these natural Precepts. Or rather, he hath not only engaged us by his holy Sacraments to observe those more Strictly, but raised them also to a greater height of Purity; according to that of St. Chrysostom, in his Book of Virginity: We are to shew greater Vertue, because now there is an abundant Grace poured out; and great is the Gift of the coming of Christ.*

*But the principal Benefit (to omit the naming of many other, whereby I might recommend this Work) which I hope pious Souls, especially the Afflicted, will reap by this Book, is to be perswaded thereby that all Things are ordered and disposed by Almighty*

mighty God; without whose Command or Permission neither good Angels, nor the Devil, nor Men, nor any other Creature, can do any Thing. And that as his Power is infinite, so is his Wisdom and Goodness; which is able to bring Good out of Evil. And therefore we ought not to complain of Him in any Condition, as if he neglected us, or dealt hardly with us; but rather cheerfully submit our selves to his blessed Will; which never doeth any thing without Reason, though we cannot alway comprehend it. For that Issue God himself at last brings all the Dispute between Job and his Friends; representing his Works throughout the World to be so wonderful and unaccountable, that it is fit for us to acknowledge our Ignorance, but never accuse his Providence; if we cannot see the Cause why he sends any Affliction, or continues it long upon us, instead of murmuring and complaining in such a Case, this Book effectually reaches us to resign our selves absolutely to Him; silently to adore and reverence the unsearchable Depth of his wise Councils; contentedly to bear what He inflicts upon us, still to assert his Righteousness, in the midst of the Calamities which befall the Good, and in the most prosperous Successes of the Wicked; and stedfastly to believe that all at last shall turn to our Advantage, if, like His Servant Job, we persevere in Faith, and Hope, and Patience.

To which this Book gives so high and Encouragement, and contains such powerful Comforts for the Afflicted; that the old Tradition is, Moses could not find any Thing like it for the support and satisfaction of the Israelites in their Egyptian Bondage; and therefore took the Pains to translate it into their Language, out of the Syriack wherein it was first Written. Thus He who writes the Commentaries upon this Book under the name of Origen, tells us, "That he found in Anti-  
" quorum dictis, in the Sayings of the Antients; that  
" when the Great Moses was sent by God into Egypt,  
" and beheld the Affliction of the Children of Israel

“ to be so grievous, that nothing he could say was  
 “ able to comfort them in that lamentable Condition:  
 “ He declared to them the terrible Sufferings of Job,  
 “ with his happy Deliverance; and setting them  
 “ down in Writing also, gave this Book to that dis-  
 “ tressed People. That reading these Things in their  
 “ several Tribes and Families, and bearing how sore-  
 “ ly this blessed Man suffered, they might Comfort  
 “ and Exhort one another, to endure with Patience  
 “ and Thanksgiving the Evils which encompassed them;  
 “ and bearing withal how bountifully God rewarded  
 “ Job for his Patience, they might hope for Deliverance,  
 “ and expect the Benefit of a blessed Reward of their  
 “ Labours.

“ Be ye constant, O Children of Israel, (said  
 “ Moses, with a pleasing Countenance, when he de-  
 “ livered this Book into their Hands) do not faint  
 “ in your Minds, O ye Posterity of Abraham, but  
 “ suffer Grief and bear these Evils patiently, as that  
 “ Man in the Land of Uz did, whose name was Job:  
 “ Who though he was a righteous and faithful Person,  
 “ in whom was no Fault, yet suffered the sorest Tor-  
 “ ments by the malice of the Devil; as you do now  
 “ most unjustly from Pharaoh and the Egyptians. They  
 “ treat you indeed very basely, and have Enslaved you,  
 “ without any Fault of yours, &c. But do not de-  
 “ spair of a better Condition; you shall be delivered,  
 “ as Job was, and have a Reward of your Tribula-  
 “ tions, like that which God gave to him.—

There follows a great deal more to the same pur-  
 pose in that Writer, which I shall not transcribe.  
 But only add, that the Church of Christ, as he ob-  
 serves, was wont, after this Example, to read this  
 Passion of Job publickly in all their Assemblies; upon  
 Holy Days (when they Commemorated the Martyrs)  
 and upon Fasting Days, and Days of Abstinence;  
 and upon the Days of our Saviour's Passion; of  
 which they thought they saw a Figure in the Suffer-  
 ings of Job; as of our Saviour's Resurrection and Ex-  
 Ex-

*Exaltation, in Job's wonderful Recovery, and Advancement to a greater height of Prosperity. And as they read this History in the Church publickly; so when they went to Visit any one privately that was in Grief, Mourning, or Sorrow, they read a Lesson of the Patience of Job for their Comfort and Support under their Troubles; and to take away the distress and anguish of their Hearts.*

*I pray God it may have that Effect upon all afflicted Persons, who shall read it; and that others also, considering the Instability of all worldly Things (which is here also lively represented) may use their Prosperity with such Moderation that they may bear a Change of their Condition, if it come, with an equal Mind. I am sure there is no Man, of whatsoever Rank, or in whatsoever Condition he be, but may learn very much, if he please, from this admirable Pattern. Which is the very first that is left us upon record, of a Virtuous Life, both in Prosperity and in Adversity, and that not only as a private Man but as a Prince; In whom it is the greater Commendation to obey the Will of God; because he hath more Means and Temptations to fulfil his Own.*

*That therefore shall conclude the Character of Job; who when he had no Superior to Control him (as you may Read, Chap. XXIX. and XXXI.) gave such an Example of Piety and Devotion, Humility and Moderation, Chastity and Purity, Justice and Equity, Charity and Compassion; as few have done in a private Condition. This is as admirable, and will be praised as much to all Generations, as his generous Patience. Which was so much famed in ancient Times, that (from a Passage, which some Editions of the LXX. have added to the Conclusion of this Book) it went as a common Tradition ἐδὲν ἅπασιν ἔχον, (as Theophanes speaks) having nothing incredible in it; that Job was one*  
of

*of those, who had the Honour to rise out of his Grave at our Saviour's Resurrection; when as St. Matthew assures us, XXVII. 51. Many Bodies of Saints which slept, arose, and went into the holy City, and appeared unto many.*

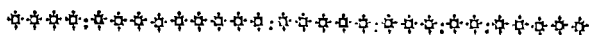
*James V. 7, 11.*

Behold we count them Happy which endure.  
Be Patient therefore, Brethren, unto the coming  
of the Lord.





A  
**PARAPHRASE**  
 ON THE  
**BOOK of Job.**



C H A P. I.

A R G U M E N T.

*This Chapter is a plain Narration of the flourishing condition wherein Job lived, before the envy and malice of the Devil brought upon him the worst Calamities; which are particularly described, with the Occasion of them, and his admirable Constancy under them: whereby he became as eminent an Example of Patience in Adversity, as he had been of Piety and all manner of Vertue in his Prosperity.*

1. **T**HERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared GOD, and eschewed evil.

1. **I**N the time of the ancient Patriarchs, before the giving of the Law of Moses, there lived in Arabia a person of great eminence, whose name was Job: A Man not more illustrious for his Birth or Place, than for the height of his

B

his Vertues; which appeared in a most unblameable Life, void of all hypocrisie, both in his Piety towards GOD, and in his Dealings with Men, and all other Ways.

2. And there were born unto him seven sons and three daughters.

of Marriage, in a three Daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of Oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the East.

4. And his sons went and feasted in their houses every one his day, and sent and called for their three sisters, to eat and to drink with them.

the rest, always invited their three Sisters to come and be merry with them.

5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed

2. Whom GOD therefore had so wonderfully blessed, that his outward Prosperity was equal to the Perfections of his Mind. For first, He had given him the sweet fruits

of numerous Issue of seven Sons and

3. And then enriched him abundantly with the Wealth of that Country; which consisted in seven Thousand Sheep, three Thousand Camels, five Hundred Yoke of Oxen, as many She-asses; with such a very great Tillage, and so many Servants, that in those Eastern parts he had neither superiour nor equal.

4. And together with all this Happiness, he had the pleasure to see his Children live in Love and Unity. For it was the Custom of his Sons to meet at each others Houses, and to make a Feast every one upon his Birth-day: (III. 1.)

And he whose turn it was to treat

5. This Feast was wont to last seven Days; at the end of which their good Father never failed to send a Messenger to them, to call upon them, to prepare themselves by Fasting and Prayer for the Sacrifice he meant to offer for them: And when they were assembled, he rose up early in the Morning, (the fittest time for Devotion,) and prayed to God, by offering Burnt-offerings for every one of them:

because

curfed God in their hearts. Thus did Job continually. because he was afraid they might have done or ſpoken ſomething that was profane, and miſbecoming their Religion, when their Minds, looſened by Mirth, were leſs upon their guard. And thus he did conſtantly after every Feaſt.

6. ¶ Now there was a day, when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them. But this great Piety was not ſufficient to preſerve him from falſe Accuſations. For, as *Job* ſet a time for his Children to examine themſelves, ſo there are certain Seaſons when the Angels come and ſtand in the Divine Preſence, to give an Account of their Miniſtry, and to receive Commands from God, the Judge and Governour of the World: and Satan, that ſubtle Adverſary of Mankind, came one Day and thruſt in himſelf among them.

7. And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan answered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it. 7. And the LORD (to make him ſenſible he was not an abſolute Prince, but his Subject) called to him, and demanded an Account of him, where he had been, and from whence he came. To which he gave an Answer, which expreſſed, as the great Reſtleſſneſs of his Mind and his unwearied Diligence, ſo the Limitation of his Power, which extends only to this lower World; for he told Him, he came from going to and fro in the Earth, and from walking up and down in it.

8. And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil. 8. Then the LORD ſaid to him again; After all thy Inquiſitive-neſs and buſy Search, thou haſt nothing to object againſt the Integrity of my Servant *Job*; a Man that excels in Piety, and Juſtice, and all other Vertues, which he practiſes exactly and ſincerely.

9. Then Satan answered the LORD, and ſaid, Doth Job fear God for nought? 9. Yes, ſaid Satan; He ſerves himſelf rather than Thee: it is not Thy Pleaſure which he regards, but his own profit.

10. Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12. And the LORD said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

He commanded him not to touch. This was joyful News to that malicious Spirit; who went immediately to do what he had long desired.

¶ 13. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

any Evil) were met, according to their Custom, at his House, to feast and rejoice together.

14. And there came a messenger unto Job, and said, The Oxen were plowing, and the asses feeding beside them,

Tidings was presently saying,

10. Hast not Thou payed him well for his Pains? And so inviron'd him and his Family, and all belonging to him in every Place, that no harm can come to them? whereby all his Business prospers, and his Flocks and his Herds are so increased, that the Country can scarce hold them.

11. But I am confident, if Thou wilt but imploy that Power to plague him, which hath so long preserved him, he will not only in his Heart, but openly deny thy Providence.

12. Then the LORD (who was willing to prove the Vertue of his Servant in an afflicted Estate, as He had done in a prosperous) withdrew the Protection He had given him, and granted Satan a Commission to dispose of all belonging to *Job* according as he pleased; excepting only his Person, which

not to touch.

13. And within a short time found an opportunity to try the Constancy of *Job*, by doing him all the Mischief possible, in one and the same Day: which was the Birth-day of his eldest Son, when all his Children (far from fearing

14. Then it was that Satan put in Execution what he designed; and first of all stirred up a thievish sort of People in *Arabia*, to fall upon that part of his Land which was next unto them. Of which

brought to *Job* by a Messenger,

15. And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword, and I onely am escaped alone to tell thee.

16. While he was yet speaking, there came also another, and said, The fire of GOD is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I onely am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword: and I onely am escaped alone to tell thee.

18. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their

19. And behold there came a great wind from the wilderness,

15. As the Oxen were at Plough, and the Asses in a Pasture hard by them, the Sabeans made an Inroad into thy Country, and carried them all away; having slain, by an unexpected Assault, all those who should have preserved them, except my self alone, who made an Escape to acquaint thee with it.

16. He had not quite delivered his Message before another of his Servants arrived, (as Evils seldom come single,) to tell him that there had been a very great Lightning in those parts, where his Sheep were feeding; which had consumed both them and the Shepherds, and left none Surviving, but himself alone, to give him Notice of this Disaster.

17. He had not finished his Narration before another Messenger was at the Door, saying, Our Neighbours the Chaldeans, seeking for Booty, divided themselves into three Parties, who set upon us all at once: and they have carried away the Camels, and killed all the Servants that look'd after them, except my Self, who made a Shift to save my Self by Flight, to bring thee News of this Invasion.

18. Before he had concluded came in another, the most doleful Messenger of all, saying, Thy Children, as thou knowest, were feasting with their elder Brother;

19. And behold, on a sudden there arose a violent Wind; which coming from the Desert, and whirling

derness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I onely am escaped alone to tell thee.

20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

Where he deceived the Devil's Expectation; for he most reverently adored, as became his Piety, the Divine Majesty, and submitted himself to his Will, saying,

21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22. In all this Job sinned not, nor charged GOD foolishly.

like this; and nothing dropt from his Mouth which in the least accused or questioned the Providence of GOD.

ling about the house, took away the four corners of it, and buried them all in its Ruines: and there is not one of the Guests escaped, that I know of, but only my Self, to be the Messenger of this great Calamity.

20. Then *Job* (who had heard all the rest without Disturbance) was overcome with Grief at this last Word, and, laying aside all other Thoughts, gave up himself to the most lamentable Sorrow: for he rent his upper Garment, cut off the

Hair of his Head, and threw himself upon the Ground.

21. I am but what I was at first, and what I must have been again at last: and He that hath stript me of all before I die, hath taken away nothing but what He gave. Let Him therefore be praised, who is the Donor of all good Things, and the Disposer of all Events.

22. This was the worst Word that he spake, when all these Evils came upon him so unexpectedly, and so thick together: All the rest was



## CHAP. II.

## A R G U M E N T.

*The first Part of this Chapter is a Continuation of the Narration, which was begun in the foregoing, of the Calamities which befel this good Man; whom GOD suffered the Devil to afflict in his Body, as he had already done in his Goods and Children. And then follows a farther Testimony of his Constancy, notwithstanding his Wife's angry and profane Accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him, were able for several Days to speak a Word.*

1. **A** GAIN there was a day when the sons of GOD came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, from going to and fro in the earth, and from walking up and down in it.

3. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the

1. **A** FTER these Things, the Angels going again to attend the Pleasure of the Divine Majesty, and to give an Account of their several Charges; Satan also openly appeared among them, and presented himself, as ready and desirous to be examined about his Management.

2. But, not daring to speak before he was called, he waited till the Divine Majesty asked where he had been, and what he had done? To which he answered, as he had done before, that he had not lost his time, but had fetch'd a Circuit round about the Earth, to find Opportunity for the Exercise of his Power.

3. Well then, said the LORD, Art not thou convinced how true a Character I gave of my Servant Job, and how much thou hast calumniated him? For he still re-

the earth, a perfect and an upright man, one that feareth GOD, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4. And Satan answered the LORD, and said, Skin for skin, and all that a man hath will he give for his life.

Skin to save his own? Nay, part with his Children, as well as his Goods, to save his Life?

5. But put forth thine hand now, and touch his bone, and his flesh, and he will curse thee to thy face.

6. And the LORD said unto Satan, Behold, he is in thine hand, but save his life.

same Power over his Family and Goods: inflict what Diseases thou wilt upon him, so they do not kill him.

7. ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.

Humour was extreme grievous and painful, and prick'd him (according to his wish) to the very bone.

8. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

4. To which Satan answered again and said, that his Constancy was not so wonderful; since a Man hath reason to think himself Rich, who is in Health. Who is there that will not give another's

5. But enlarge now my Commission a little farther, and let me afflict his Body, so that it touch him to the very quick; and he will openly renounce Thee, and deny thy Providence.

6. To which the Divine Majesty (knowing the Fidelity of Job, which hereby would become more Illustrious) was pleased to yield; and said, Behold, I give thee the Person, which thou hadst over his

7. No sooner had Satan obtained this new grant, but, withdrawing himself from the presence of the Divine Majesty, he went to pursue his mischievous Desires; and smote Job from top to toe with a fiery Ulcer, whose sharp

8. The Filthiness of the Disease also increased that sorrow and heaviness which before had seized on him, and made him sit down in the Ashes: where he laid hold on what

what came next to hand, a Piece of a broken Pot, to wipe away the foul Matter which issued out of his Boils.

9. ¶ Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die.

utter this profane Speech; What a Folly is it still to persist in the Service of God, when all thou gettest by it is to give him Him Thanks, and perish?

10. But he said unto her, Thou speakest as one of the foolish women speaketh: What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

and the more Good we have received from Him, the less Reason we have to complain when we suffer any Evil. No Discourse but such as this was heard to come from his Mouth.

11. ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every man from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12. And when they lift up their Eyes afar off, and knew him not, they lifted up their

9. And it was a farther Addition to his Grief, to hear his dear Consort (whom the Divine Goodness he thought had still left to help him to bear his Affliction) utter

10. These Words struck him to the very Heart: but, instead of being angry with God, he only severely reprov'd her; telling her, that she talk'd like one of the wicked Women: and then piously represented to her, that we ought to take nothing ill which comes from the Hand of God; (as all evil Things do, as well as good;)

we have received from Him, the less Reason we have to complain when we suffer any Evil.

11. Now there dwelt in the neighbouring Provinces three great men, with whom Job had long maintained a particular Friendship; who hearing the sad Tidings of his Sufferings, came every one from his Country to visit him. Their Names were *Eliphaz the Temanite*, *Bildad the Shuhite*, and *Zophar the Naamathite*; who all three met at his House on the same Day, according to an Appointment they had made, to come and Console with him, and Comfort him.

12. But as soon as ever they entered into the Place where he lay, they were surpris'd with so miserable a Spectacle of Deformity, that

their voice and wept; that they shrieked aloud, as men affrighted, and burst out into Tears, and they rent every one his mantle, and rent their Garments, and sprinkled dust upon their heads towards heaven. and threw Dust into the Air; which, falling on their Heads, expressed the Confusion they were in, to find

him so covered over with Ulcers, that they could not know him.

13. So they fate down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great.

And indeed, his Grief was so exceeding great, that they did not well know what to say; till Time, which alters all Things, had asswaged a little both his Grief and theirs.

## CHAP. III.

### ARGUMENT.

*Here begin the Discourses which Job and his Friends had about his Affliction; which are all represented, by the Author of this Book, poetically; not, as hitherto, in a plain simple Narration; but in most elegant Verse. And being overcharged with Grief, (without the least Word of Comfort from his Friends,) he that had for some time born the Weight of his Afflictions with an admirable Constancy, could not contain himself any longer, but bursts out (to such a Degree was the Anguish of his Spirit increased) into the most passionate Complaints of the Miseries of humane Life. The Consideration of which made him prefer Death much before it; and wish that either he had never come into the World, or gone presently out of it again, or, at least, might now forthwith be dismissed.*

1. **A**FTER this **A**ND at the End of seven Days  
 opened Job *Job* himself began by Com-  
 his mouth, and curs- plaints to give some vent to his  
 ed his day. Grief; which had stupified him  
 thus long: But he burst out into such bitter Lamenta-  
 tions, that he wisht a thousand times he had never  
 been born.

2. And Job spake,  
 and said,

2. That which he said was to  
 this effect:

3. Let the day pe-  
 rish wherein I was  
 born, and the night  
 in *which* it was said,  
 There is a man-child  
 conceived.

3. Let the Day and the Night  
 of my Birth be never more menti-  
 oned; but be quite forgotten, as  
 if it had never been.

4. Let that day be  
 darkness, let not  
 GOD regard it from  
 above, neither let  
 the light shine up-  
 on it.

4. Let that Day be turned into  
 Night, and not be counted a-  
 mong the Days: Let the Sun  
 then withdraw its Light, and never  
 shine upon it.

5. Let darkness and  
 the shadow of death  
 stain it, let a cloud  
 dwell upon it, let the  
 blackness of the day  
 terrify it.

5. Let the most dismal dark-  
 ness and the thickest Clouds whol-  
 ly possess it, and render it ter-  
 rible to Men.

6. As *for* that  
 Night, let darkness  
 seize upon it, let it  
 not be joined unto  
 the days of the year, let it not come into the number of  
 the months.

6. And let the Night be of the  
 same sort: and both of them  
 quite blotted out of the Calendar.

7. Lo, let that  
 Night be solitary,  
 let no joyful voice  
 come therein.

7. Let no Body meet together  
 on that Night, to feast or make  
 merry.

8. Let them curse  
 it that curse the day,  
 who are ready to  
 raise up their mourn-  
 ing.

8. Let it be as odious as the  
 Day wherein Men bewail the great-  
 est Misfortune; or the Time  
 wherein they see the most dread-  
 ful Apparition.

9. Let the Stars of the Twilight thereof be dark, let it look for light, but *have* none, neither let it see the dawning

10. Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11. Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12. Why did the knees prevent me? or why the breasts that I should suck?

13. For now should I have lain still, and been quiet, I should have slept; then had I been at rest:

14. With Kings and counsellors of the earth, which built desolate places for themselves:

15. Or with Princes that had gold, who filled their houses with silver.

16. Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17. There the wicked cease *from* troubling; and there the weary be at rest.

9. Let there not so much as a Star appear in that Night; nor so much Light as we see at peep of Day:

10. Because it did not bury me in my Mother's Womb, and thereby secure me from all these Miseries.

11. What a Misfortune was it, that I did not die before I was born; or at least as soon as I came into the World?

12. That they who received me from the Womb did not let me fall on the Ground; or my Nurse refuse to give me suck?

13. Then should I have felt none of these Miseries which I now endure; but lain quiet and undisturbed:

14. Equal to Kings and the greatest Persons, who lie alone in the Tombs which they built themselves:

15. Having Gold and Silver in Abundance, whereof now they are bereaved;

16. Or like an Abortive, which was never numbred among Men.

17. There are none can hurt us in the Grave, though they be never so malicious; nor shall we Toil any more, when we come thither.

18. There the Prisoners rest together, they hear not the voice of the oppressor.

19. The small and great are there, and the servant is free from his master.

20. Wherefore is light given to him that is in misery, and life unto the bitter in soul?

21. Which long for death, but it cometh not, and dig for it more than for hid treasures?

22. Which rejoice exceedingly, and are glad when they can find the grave?

23. *Why is light given* to a man whose way is hid, and whom GOD hath hedged in?

24. For my sighing cometh before I eat, and my roarings are poured out like the waters.

25. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26. I was not in safety, neither had I rest, neither was I quiet, yet trouble came.

18. The Captives, and they who are condemned to hard Servitude, take no Pains there; and do not dread the Voice of the Exactor of their Labours.

19. There none are greater than other; but the Servant in that Place is as free as his Master.

20. Is it not strange that a Man should be forced to live, when he hath no mind to it?

21. But wishes for Death, though in vain; and seeks it more eagerly than the greatest Riches?

22. Leaping for joy when he can meet with his Grave, as far more welcome to him than a Mine of Silver;

23. Not knowing which Way to turn himself, but only thither?

24. This is my Condition, whose Meat merely sustains a miserable Life; which is all Sighs and Sobs, as loud as the Roarings of the Lion.

25. For the very Thing which I dreaded is fallen upon me, notwithstanding all my Care to prevent it.

26. I did not confide in my Riches, nor in the least lull myself in Security; (Chap. I. 5.) and yet that did not preserve me from being miserable.

## CHAP. IV.

## ARGUMENT.

Eliphaz incensed at this Complaint of Job, instead of Condoling with him, and pitying the Miseries which had put him into this Agony, and applying fitting Lenitives to his Anguish; bluntly Rebukes him for not following the good Advice that he used to give to others in their Adversity: and tells him, he had reason to suspect his Piety, because the Innocent were not wont to suffer such Things; but only wicked Oppressours; whom, though never so Mighty, God had always humbled. Witness the Horims, who dwelt in Seir, (II. Deut. 12.) whom the Ancestours of Eliphaz (XXXVI. Gen. 11.) had overcome, though they were as fierce as Lions. To those Beasts of Prey, of all sorts, he compares the Tyrants whom he speaks of in this Chapter, v. 10, 11. intending, it is likely, to remember him also of the Destruction of the Emims by the Children of Moab, (II. Deut. 10, 11.) and of the Zamzummims, (v. 20, 21.) who were rooted out by the Children of Ammon, as the Horims by the Children of Esau: from whose Grandchild Eliphaz seems to have been descended, and called by the Name of the eldest Son of Esau. He tells Job also of a Vision he had, to confirm the same Truth, That Man's Wickedness is the Cause of his Destruction.

1. **T**HEN Eliphaz the Temanite answered and said,

2. If we essay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

3. Behold, thou hast instructed many, and

1. **T**HEN Eliphaz (one of his most ancient Friends, descended from Teman) replied to him, and said;

2. We must either still keep Silence, or speak what will not please thee. But Truth sure is more to be regarded than Friendship; and therefore I must remember thee,

3. That thou, it is well known, hast given good Counsel unto others,

and thou hast strengthened the weak Hands.

4. Thy words have upholden him that was falling, and thou hast strengthened the feeble Knees.

5. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6. Is not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7. Remember, I pray thee, who *ever* perished being innocent? or where were the righteous cut off?

8. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9. By the blast of GOD they perish, and by the breath of his Nostrils are they consumed.

10. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions

11. The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.

thers, (and perhaps reproved their Impatience,) thou hast encouraged those who were dispirited;

4. And by thy Discourse hast supported those whose Hearts were ready to sink, and settled those who trembled under their Burden.

5. And now that thou art fallen into the same Condition, thou canst not practise thy own Lessons; but faintest and art struck with Consternation.

Is not this the Time to exercise thy Piety, (so much fam'd,) thy Confidence in GOD, thy Hope, thine Integrity.

7. Consult thine own Observation, and tell me when thou ever sawest a Righteous Man forsaken by GOD?

8. Quite contrary, I have seen the Wicked Reaping the Fruit of their Doings.

9. GOD blasts and consumes them as the nipping Wind, or the Fire doth the Corn in the Field.

10. Though they be as fierce as the Lions and as strong, their Power is broken.

are broken.

11. The greatest Tyrants and their Posterity, after they have long enjoy'd their Power, are deprived of all their Riches gotten by Oppression, and come to nothing.

12. Now a thing was secretly brought to me, and mine ear received a little thereof.

13. In thoughts from the visions of the Night, when deep sleep falleth on men.

14. Fear came upon me, and trembling, which made all my bones to shake.

15. Then a spirit passed before my face, the hair of my flesh stood up.

16. It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17. Shall mortal man be more just than God? shall a man be more pure than his Maker?

18. Behold he put no trust in his servants; and his angels he charged with folly:

19. How much less on them that dwell in houses of clay, whose foundation is in the dust, *which* are crushed before the moth?

12. If these Observations be not sufficient to convince thee, hear what God himself secretly whispered to me.

13. As I was ruminating one Night, when all were asleep, of some Visions which I had had;

14. I was on a sudden seized with such a Fear, that it made every joynt of my Body tremble.

15. Whereupon I saw a Spirit pass by me, which made mine Hair stand an end.

16. I am not able to describe what it was like; for though it stood still, and I saw an image of something, yet I can only tell what I heard in a still Voice, saying,

17. Can any one think that a miserable Man is more Righteous than God his Judge? or that it is possible for any Body to be more Unreproveable than He that made him?

18. The Heavenly Ministers themselves may fail; for they are not perfectly wise, though they have no Flesh and Blood as we have:

19. How can we then pretend to Perfection, who dwell in Bodies of dirt; which stand upon no firm Foundation, but are as subject to be destroyed, as a Garment to be fretted with moths?

20. They are destroyed from morning to evening: they perish for ever without any regarding it.

21. Doth not their excellency *which is* in them go away? they die even without wisdom.

20. We see continual Examples of those that are cut off: they are quite taken away, when no Body thinks of it.

21. Though their Dignities be never so great, and their Posterity never so numerous, all go away with them, and they die like so many Beasts, who have no Understanding of their latter End.

## CHAP. V.

## A R G U M E N T.

*Eliphaz still prosecutes the very same Argument; endeavouring to confirm it from the Opinion and Observation of other Men, as well as from his own. And thereupon exhorts him to Repentance, as the surest Way to find Mercy with GOD; and to be not only restored to his former Prosperity, but to be preserved hereafter from the Incursions of savage People, or of wild Beasts, and from all the rest of the Disasters which had befallen him. Of this he bids him in the Conclusion to be assured; for it was a Point he had studied.*

1. **C**ALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2. For wrath killeth the foolish man, and envy slayeth the silly one.

3. I have seen the foolish taking root: but suddenly I cursed his habitation.

1. **I**F thou dost not believe me, thou mayst enquire of others. There is no good Man but is of this Opinion: and if an Angel should appear to thee, (as there did to me) thou wouldst have no other Information but this;

2. That God in his Anger and Indignation destroys the Wicked, and him that errs from his Precepts.

3. This is so certain, that I have predicted his Downfall, when he seemed most firmly settled in his Prosperity.

4. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5. Whose harvest the hungry eateth up, and taketh it even out of the thorns; and the robber swalloweth up their substance.

6. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground:

7. Yet man is born unto trouble, as the sparks fly upward.

8. I would seek unto God, and unto God would I commit my cause:

9. Which doth great things, and unsearchable, marvelous things without number.

10. Who giveth rain upon the earth, and sendeth waters upon the fields.

11. To set up on high those that be low; that those which mourn may be exalted to safety.

12. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

4. His Children also fell with him; Justice took hold of them, and would not let them escape.

5. The hungry Soldier devoured their Harvest; there was no Fence could secure it, but the rest of their Riches became a Prey to the Robber.

6. For we are not to ascribe the Trouble and Misery of Mankind merely to earthly Causes, which are but the Instruments of God's Justice.

7. Who hath made it as natural to Man to suffer, (having offended Him) as it is for the sparks to fly upward.

8. Wherefore if I were in thy Case, I would humbly address myself to God, and desire Him to order all Things as He pleases.

9. For he is the Author of all those wonderful Things, whose Causes we can no more find out, than we can count their Number.

10. Of the Rain, for instance, in its Season; and of the Springs which run in the Fields;

11. Whereby Men of low Condition are enriched and grow great; as the Plants and Corn shoot out of the Earth, after they are moistened with Showers.

12. And, on the contrary, He defeats the craftiest Designs of subtle Men to raise themselves; and it is not in their Power to effect that which they have most wisely contrived.

13. He taketh the wife in their own craftiness: and the counsel of the forward is carried headlong.

14. They meet with darknes in the day-time, and grope in the noon-day as in the night.

15. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16. So the poor hath hope, and iniquity stoppeth her mouth.

will save the one, to

17. Behold, happy is the man whom G O D correcteth: therefore despise not thou the chastening of the Almighty.

18. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20. In famine he shall redeem thee from death; and in war from the power of the sword.

21. Thou shalt be hid from the scourge of the tongue: neither shalt thou be a-

13. Nay, they produce that which they studied to avoid; and when they think themselves sure, make too much hast to their ruine.

14. They trip in the plainest Way; and see not their Danger, when it is visible to every Body but themselves.

15. Whereby many a helpless Man is delivered, both from the open Force, and from the treacherous Flatteries or Calumnies of those that are too strong for them.

16. And therefore he that is oppressed should not despair, nor should the Oppressours boast themselves; for there is hope that G O D the utter Destruction of the other.

17. Behold then, how little Reason there is to complain of G O D's Chastisements; which if thou dost not refuse, He is able to turn to thy good.

18. For he doth not merely wound, but, like a wise Chirurgeon, by that very Means he cures and heals.

19. Thy Troubles cannot be so many, but if thou submissively accept them, He will free thee from them.

20. He will feed thee in the most barren years, and defend thee in the day of Battle.

21. False Accusers shall not be able to hurt thee; and when whole Countries are depopulated,

fraid of destruction      populated, thou shalt be secure.  
when it cometh.

22. At destruction  
and famine thou shalt  
laugh: neither shalt  
thou be afraid of the  
beasts of the earth:

22. When nothing is to be seen  
but wild Beasts, whom Famine  
forces from their Dens, thou  
shalt be chearful and undaunt-  
ed.

23. For thou shalt  
be in league with  
the stones of the  
field: and the beasts  
of the field shall be  
at peace with thee.

23. For the stony Parts of the  
Country shall not fail to bring forth  
its Fruits plentifully; and the  
Beasts of the Field shall not devour  
them.

24. And thou shalt  
know that thy ta-  
bernacle shall be in  
peace; and thou  
shalt visit thy habi-  
tation, and shalt not  
sin.

24. Wheresoever thou pitchest  
thy Tent, thou shalt find it in safe-  
ty: and when thou takest an Ac-  
count of thine Estate, all Things  
shall answer thine Expectation.

25. Thou shalt  
know also that thy  
seed shall be great, and  
thine offspring as  
the grass of the earth.

25. Thou shalt find thy Posterity  
also very great and numerous like  
the Grass; though now thou art  
as bare as the Earth in Winter.

26. Thou shalt  
come to thy grave in  
a full age, like as a  
shock of corn cometh  
in, in his season.

26. Thou shalt not die a violent  
or untimely Death; but be carried  
to thy Grave as Corn is to the Barn,  
when it is full ripe and fit to be ga-  
thered.

27. Lo this, we  
have searched it,  
so it is; hear it, and  
know thou it for thy  
good.

27. Doubt not of this, for we  
have thoroughly considered it, and  
find it so: receive it therefore, and  
keep it in Memory.

## CHAP. VI.

### ARGUMENT.

*Job, not at all convinced by these Discourses, justifies the Complaint he had made, (Chap. III.) which Eli-phaz had now accused; maintaining that his Grief was not equal to the Cause of it. And therefore he renews his wishes of Death: at which though they might wonder who felt nothing to make them weary of*

of Life; yet he had reason, he shews, for what he did; and one more than before, which was their Unkindness: who pretended to be Friends; but by this rude Reproof of him at the very first, without so much as one compassionate Word, or the least Syllable of Consolation, shewed how little Sympathy they had with him in his Sufferings. These Things he desires them to consider, and weigh the Cause of his Complaint a little better, before they passed any farther Judgment on it.

1. **B**UT Job answered and said,

2. Oh that my grief were thoroughly weighed, and my calamity laid in the balances together.

3. For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6. Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7. The things that my soul refused to touch, are as my sorrowful meat.

1. **H**ERE Job replied to Eli-phaz, and spake in these Terms to him:

2. Would to God some more equal Person than you would lay my Complaint and my Sufferings one against the other, and judge sincerely which is the heaviest.

3. He would soon find, that the Sand of the Sea is not so heavy as my Misery; and that I am not able to complain enough.

4. The Almighty himself hath given me such a Wound, that I am dispirited: for nothing but dreadful Spectacles present themselves ready arm'd against me.

5. It is easie for you, who feel no Pain nor Want, to forbear Complaints; which is no more than the very Ass and other brute Creatures do.

6. But may not he who eats insipid Things call for a little salt to make them go down better? (How much more then may we call for something to qualify that which is very bitter?)

7. As I do now, who have nothing afforded me for my Support, but such Discourses as yours, which my very Soul loaths.

8. Oh that I might have my request! and that God would grant *me* the thing that I long for!

9. Even that it would please God to destroy me; that he would let loose his hand, and cut me off.

10. Then should I yet have comfort, yea, I would harden my self in sorrow: let him not spare, for I have not concealed the words of the holy One.

11. What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12. *Is* my strength the strength of stones? or *is* my flesh of brass?

13. *Is* not my help in me? and is wisdom driven quite from me?

14. To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15. My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away:

16. Which are blackish by reason of the ice, *and* wherein the snow is hid.

8. I cannot but cry unto God, and beseech Him to grant me my heart's desire.

9. Which is, that He would be pleased not to let me languish in this miserable Condition; but with one Stroke more quite cut me off.

10. It would be a great Comfort to me, to hope for this; and would strengthen me to endure the severest Pains: for I would receive the Sentence of Death with Acclamations of Praise, if God would pronounce it against me.

11. For I have not Strength enough to endure any longer; nor any hope of better Days in the Conclusion, which should make me willing to have my Life prolonged.

12. God hath not made me insensible; and therefore do not wonder that I desire to be released from the sharpest Pains.

13. Do not think my Reason hath forsaken me, and that I do not understand my Self?

14. Were it so, a Friend should shew me the more Pity; as you would do, but that you fear not God, nor remember that he can afflict you as he doth me.

15. My dearest Friends prove as deceitful as the Torrents, which make a great Noise, and run with a violent Stream:

16. When the melted Ice and Snow fall thick into them:

17. What time they wax warm, they vanish: when it is hot, they are consumed

18. The paths of their way are turned aside; they go to nothing, and perish.

19. The troupes of Tema looked, the companies of Sheba waited for them.

20. They were confounded because they had hoped; they came thither, and were ashamed.

21. For now ye are nothing; ye see *my* casting down, and are afraid.

22. Did I say, Bring unto me? or, Give a reward for me of your substance?

23. Or, Deliver me from the enemies hand? or, Redeem me from the hand of the mighty?

24. Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25. How forcible are right words! but what doth your arguing reprove?

26. Doye imagine to reprove words, and the speeches of one that is desperate, which *are* as wind?

17. They promise Water, but in the Summer-time are dried up;

ed out of their place.

18. So that you can scarce find any mark of the Course wherein they ran, they are so perfectly vanish'd.

19. They that travel into our neighbouring Countries expected to quench their Thirst there, where they had sometime seen so much Water.

20. But were shamefully disappointed, and blusht to think they should seek Relief from such uncertain Streams.

21. Just such are you, good for nothing; who seeing my Calamity, shrink from me.

22. And yet I never sent for you; nor do I ask, now you are come, any Relief from you.

23. I do not expect you should deliver me from these Calamities, which as so many mighty Enemies oppress me.

24. Do not mistake me, nor think that I despise the Assistance of your Counsel and Advice: no, I am ready to receive your Reproofs, and humbly to submit to them, if you can better inform me.

25. Oh what Power is there in Truth! but your reprehensions are ineffectual.

26. You only study to shew your Eloquence; and in vain use Words to drive me to Desperation.

27. Yea, ye overwhelm the fatherless, and you dig a pit for your friend.

28. Now therefore be content, look upon me, for *it is* evident unto you if I lye.

29. Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30. Is there iniquity in my tongue? cannot my taste discern perverse things?

27. You fall upon him who is already depressed and without defence; and in a barbarous Manner devise Counsel against your Friend.

28. But let it please you to consider my Case a little better; and then judge if I be in the Wrong.

29. Discuss Things over again, I beseech you, and do it fairly: I say, let me have a second Hearing, it will but the more shew my Innocence.

30. Have I said any Thing hitherto that is faulty? I do not think my Judgment is so corrupted, but that I can discern what is bad, though spoken by my self.

## C H A P. VII.

### A R G U M E N T.

*Job proceeds still in the Defence of his Complaint, and of his Wishes to see an End of so miserable a Life; which at the best is full of Toil and Trouble. And since his Friends had so little Consideration of him, he addresses himself to GOD; and hopes he will not be angry, if he ease his Grief by representing to him the Dolefulness of his Condition, and expostulating a little with Him about the Continuance of it, and his Release from it.*

1. **I** *s* there not an appointed time to man upon earth? *are not* his days also like the days of an hireling?

2. As a servant earnestly desireth the shadow, and as an hireling looketh for  
*the*

1. **I** *s* not the whole Life of miserable Man a perpetual Conflict with various Troubles? and must he not at best undergo much toil, labour and weariness?

2. Why may I not then as passionately wish to see an end of it, as the Slave in a hot Day gasps for the Refreshment of the Shade? or the  
La-

the reward of his work:

3. So am I made to possess months of vanity, and wearisome nights are appointed to me.

4. When I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5. My flesh is cloath'd with worms and clods of dust; my skin is broken, and become loathsome.

6. My days are swifter than a weaver's shuttle, and are spent without hope.

7. O remember that my life is wind: mine eye shall no more see good.

8. The eye of him that hath seen me, shall see me no more: thine eyes are upon me, and I am not.

9. As the cloud is consumed, and vanisheth away: so he that goeth down to the grave shall come up no more.

10. He shall return no more to his house, neither shall his place know him any more.

Labourer longs for the Evening, when he may rest, and be paid for his pains?

3. I am sure my Days are no less void of Contentment than theirs; and in the Night, when Men are wont to forget their Sorrows, I can do nothing but restlessly increase them.

4. I no sooner am laid down, but I wish to be up again; and the Night seems very tedious, while I toss up and down in unquiet and tormenting Thoughts, calling for the Morning.

5. How can I do otherways, when my Body is nothing but Ulcers, full of Worms, and crusted over with Scabs; which have made such Clefs in my Skin, that I am loathsome to myself?

6. All my happy Days are run away in a Moment; and there is no hope I should recover them.

7. O my God, remember how short the most pleasant Life is; which when it is gone, I cannot live over again.

8. I can never return to my Friends after I have left them: Thou dost but frown upon me, and I vanish quite out of the World.

9. Just as a Cloud dissolves on a sudden before the Sun, so doth Man sink down into his Grave, and appear no more.

10. He must make his Habitation there, for hither he cannot return; but others shall take his Place, which will no longer acknowledge him the Owner of it.

11. Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12. *Am* I a sea, or a whale, that thou fettest a watch over me?

13. When I say, My bed shall comfort me, my couch shall ease my complaint:

14. Then thou scarest me with dreams, and terrifiest me through visions?

15. So that my soul chuseth strangling, *and* death rather than my life.

16. I loath *it*, I would not live *alway*: let me alone, for my days *are* vanity.

17. What is man, that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?

18. And *that* thou shouldest visit him every morning, *and* try him every moment?

19. How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

11. Suffer me then to speak freely, and to give vent to my Grief, by complaining a little of the inexpressible Miseries which oppress me.

12. Am I like a Sea, or a Whale, (or wild Beast,) that must be shut up and confined under these unsupportable Sufferings, and by no means break through them?

13. If Death may not come and put an end to them, one would have hoped at least to have found some intermission of them by Sleep:

14. But then I am haunted with such frightful Dreams, and such horrid Apparitions,

15. That I had much rather die the most violent Death, than carry this Carkass any longer about with me.

16. It is loathsome to me: I would not, if I might, live always in it. Dismiss me therefore, *since* I have no pleasure in Life, which of it self will end shortly.

17. Is mortal Man so considerable, that thou shouldest honour him so much as to contend with him, and set Thy self against him?

18. That Thou shouldst send new Afflictions on him every Morning: nay, try his Strength and Courage every Moment?

19. It is time to turn away thy Displeasure from me; at least for so short a Space, as to give me leave to breathe,

20. I have sinned, what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burthen to my self?

21. And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

20. I am not able to give Thee satisfaction for my Offences against Thee, O Thou Observer of Men. But why dost Thou not remove me quite out of thy Sight, if I be a Burthen to Thee?

21. Or else forgive my Sin, and so far release me from its Punishment, as to let me die? which I shall do presently, and not be found to Morrow to endure these Afflictions, if Thou dost not still hold me under them.

## C H A P. VIII.

## A R G U M E N T.

*The foregoing Apologies of Job, it seems, made little Impression on his Friends: for, he had no sooner done, but another of them, called Bildad, continued the Dispute, with as little intermission, as there was between the Messengers that brought him (Chap. I.) the sad Tidings of his Calamities. And it doth not appear by his Discourse, that he differed at all in his Principles from Eliphaz. For though he gave him very good Counsel, yet he still presses this as the Sense of all Antiquity, (v. 8.) that GOD ever prospers the Just, and roots out the Wicked, be they never so Flourishing for a Season. And he being descended from Shuah, one of Abraham's Sons by Keturah (XXV. Gen. 2.) seems to me to have a particular respect, in this Appeal to History, unto the Records, which then remained, of GOD's Blessing upon that faithful Man's Posterity, (who hitherto, and long after, continued in his Religion,) and of the Exirpation of those Eastern People, (Neighbours to Job,) in whose Country they were settled, because of their Wickedness.*

1. **T**HEN answered Bildad the Shuhite, and said, (When *Job* had made an end of this Discourse, *Bildad* (another great Friend of his, descended from *Shuah*, one of *Abraham's* reprehended him in the same Manner as *Eliphaz* had done, saying;
2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?
2. Why dost thou persist to talk on this Fashion, and with such vehemence expostulate with God?
3. Doth GOD pervert judgment? or doth the Almighty pervert justice?
3. Dost thou imagine the Supreme Judge will not do thee right? or that He who needs nothing will swerve from the Rules of Equity?
4. If thy children have sinned against him, and he have cast them away for their transgression;
4. Is it not now reasonable to think that thy Children had highly offended Him; for which cause He took a sudden and hasty Vengeance on them?
5. If thou wouldst seek unto God betimes, and make thy supplication to the Almighty;
5. And that if thou didst now (instead of Complaining) implore his Grace and Favour with humble Supplication,
6. If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.
6. And wert thy self sincere in Heart, and upright in thine Actions, He would certainly have a regard to thee, and restore thy Family to its former Splendour?
7. Though thy beginning was small, yet thy latter end should greatly increase.
7. I am confident, thou art not now so low, but in Time He would make thee as high, nay, far more eminent than thou wast before.
8. For enquire, I pray thee, of the former age, and prepare thy self to the search of their fathers.
8. I do not desire thee to take my word for it; but let those who are gone before us instruct thee, and search diligently into the Histories of the most antient Times.
9. (For we are but of yesterday, and know
9. (For, alas! we are not old enough to understand much; being able

know nothing, because our days upon earth *are* a shadow.)

10. Shall not they teach thee, and tell thee, and utter words out of their heart?

11. Can the rush grow up without mire? can the flag grow without water?

12. While it *is* yet in his greenness, and not cut down, it withereth before any other herb.

13. So *are* the paths of all that forget God, and the hypocrites hope shall perish:

14. Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16. He is green before the sun, and his branch shooteth forth in his garden.

17. His roots are wrapped about the heap, and he seeth the place of stones.

able to make but few Observations, by reason of the exceeding shortness of our Lives.)

10. They will not fail to inform thee aright; and out of their long Experience, and the prudent Observations of many Ages, justify the Truth of my Words.

11. The Rushes and Flags we see can shoot up no higher, when they want their Mud and their Moisture.

12. There is no need to stop their Growth by cutting them down; for they will wither of themselves, even when they are fresh and green: while smaller Herbs, which want not water, continue their Beauty.

13. Just such is the Condition of all those who neglect God: (without whose Blessing none can flourish:) who knows him also that counterfeits Piety, and will defeat him of the Happiness he expects.

14. He may flatter himself with vain Hopes, and be so much the more Miserable; for the Things wherein he trusts are as weak as a Spider's Web.

15. He may satisfy his Family to be so great and Potent, that it will support him; but it shall fall as well as himself: He may endeavour to keep it up by strong Alliances, but to no purpose.

16. Nay, he may seem to all the World, as well as to himself, to be like a flourishing Tree, which spreads its branches in a fair Garden;

17. Whose Roots have wreathed themselves thick about the Earth, and whose Head lifts up it self above the highest Edifices;

18. If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19. Behold, this *is* the joy of his way, and out of the earth shall others grow.

20. Behold, GOD will not cast away a perfect *Man*, neither will he help the evil doers.

21. Till he fill thy mouth with laughing, and thy lips with rejoicing.

22. They that hate thee shall be cloathed with shame, and the dwelling place of the wicked shall come to nought.

18. But when GOD blasts him, and plucks him up by the Roots, there shall remain no remembrance that such a Man ever lived in that Place.

19. Believe it, the Pleasure such Men take in their prosperous Estate is no better than this; and out of the Dust shall others spring up and flourish in their stead.

20. It is a certain truth, that GOD will not desert the Upright; nor will He uphold the Wicked.

21. Thou thy self (if thou art Upright) shalt still be so blessed by Him, that thou shalt not be able to contain thy Joy within thy Heart;

22. They that rejoyced at thy Fall, shall be perfectly confounded at thy happy Restauration; and never recover themselves, but utterly perish.

## CHAP. IX.

### ARGUMENT.

*Job allows what Bildad had well spoken in the beginning of his Speech; and very religiously adores the Justice, Wisdom, and Sovereignty of the Almighty: with whom he protests he had no Intention to quarrel or dispute; but only to assert the contrary Maxim to that which they maintained, That Piety will not secure us from all Calamities, which do not ever fall upon those that deserve them. Witness, on one hand, the prosperous Estate of wicked Princes, v. 24. (particularly of one great Prince, who then somewhere reigned in their neighbouring Countries;) and, on the other hand, his own Infelicity, notwithstanding*

*withstanding his known Integrity, v. 25. About this he confesses he was very much unsatisfied: though he knew it was in vain to argue with GOD about it; nor would his Afflictions suffer him to do it.*

1. **T**HEN Job answered and said,

2. I know it is so of a Truth: but how should man be just with GOD?

perverts Judgment, himself before Him.

3. If he will contend with him, he cannot answer him one of a thousand.

4. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prosper'd.

5. Which removeth the mountains, and they know not: which overturneth them in his anger.

6. Which shaketh the earth out of her place, and the pillars thereof tremble.

7. Which commandeth the sun, and it riseth not, and sealeth up the stars?

8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

1. **W**HEN he had done, Job began again, and replied in this Manner:

2. There need not so many Words to prove what thou saidst in the Entrance of thy Speech; for I know very well that GOD never and that frail Man cannot justify

3. If he should go about to answer to a thousand Things which may be objected to him, he would hardly clear himself in One.

4. I adore also His Wisdom and Power as well as His Justice; and am sensible that no Men can be safe who obstinately oppose Him.

5. Though they were as big and as strong as the Mountains, He can hastily overturn them, in a Moment, before they think of it.

6. For He is able to remove the whole Earth out of its Place, and shatter the very Foundations of it.

7. Nor are the Heavens less subject to his Power; for neither Sun nor Stars can shine if He forbid them.

8. He alone commands the Clouds to cover them, and makes the Sea swell and lift up its Waves.

9. Which maketh  
Arcturus, Orion, and  
Pleiades, and the  
chambers of the  
south.

9. All the Constellations of Hea-  
ven obey Him in their several Sea-  
sons: both those which we see,  
and those in the other Hemisphere.

10. Which doth  
great things past  
finding out, yea, and  
wonders without  
number.

10. In short, I agree with *Eli-  
phaz*, (V. 9.) that the Wonders He  
doth are innumerable, and past my  
Comprehension.

11. Lo, he goeth  
by me, and I see  
~~him~~ not: he passeth  
on also, but I per-  
ceive him not.

11. He sets them before mine  
Eyes continually, and yet I am not  
able to understand them.

12. Behold, he ta-  
keth away, who can  
hinder him? who  
will say unto him,  
What dost thou?

12. If He snatch away any thing  
suddenly, who can make him re-  
store it, or cause Him to give an  
Account why He did it?

13. If GOD will  
not withdraw his  
anger, the proud  
helpers do stoop un-  
der him.

13. If He will continue his Dis-  
pleasure, there is no Remedy; but  
the proudest Undertakers must con-  
fess their Inability to relieve us.

14. How much  
less shall I answer  
him, and chuse out  
my words ~~to reason~~  
with him.

14. What am I then, poor Wretch,  
that I should contend with his An-  
ger? or where shall I find out  
Words choice enough to plead with  
Him?

15. Whom, though  
I were righteous,  
yet would I not an-  
swer, ~~but~~ I would  
make supplication to  
my judge.

15. It is not fit for me to open  
my Mouth before Him in the justest  
Cause; unless it be to supplicate  
his Favour when He judges me.

16. If I had called,  
and he had answered  
me; yet would I not  
believe that he had  
hearkened unto my  
voice.

16. And if I had made Supplica-  
tion, and He had granted my De-  
fire, I would not think my Prayer  
had done the Business, (or believe  
my self to be out of all Danger.)

17. For he break-  
eth me with a tem-  
pest, and multipli-  
eth

17. For I am not conscious of a-  
ny Guilt; and yet you see with  
what violent Blasts He hath shat-  
tered

eth my wounds  
without cause.

18. He will not  
suffer me to take my  
breath, but filleth  
me with bitterness.

19. If I *speake* of  
strength, lo, he is  
strong: and if of  
judgment, who shall  
set me a time to  
*plead*.

20. If I justify my  
self, mine own  
mouth shall con-  
demn me: *If I say I*  
*am perfect*, it shall al-  
so prove me perverse.

21. *Though I were*  
perfect, yet would I  
not know my soul:  
I would despise my  
life.

22. This is one  
*thing*, therefore I  
said it, he destroyeth  
the perfect and the  
wicked.

23. If the scourge  
slay suddenly, he will  
laugh at the tryal of  
the Innocent.

24. The earth is  
given into the hand  
of the wicked: he  
covereth the faces of  
the judges thereof;  
if not, where, *and*  
*who* is he?

25. Now my days  
are swifter than a  
post: they flee a-  
way, they see no  
good.

tered me and my Family in Pieces,  
and given me one Wound after a-  
nother.

18. No sooner was one past, but  
another immediately followed;  
which have left me not the least  
Pleasure in Life.

19. if I stand upon my Might;  
alas! it is not to be named with  
His: if upon my Right; what  
Judge is there above Him, to ap-  
point us a Day of Hearing?

20. If I should justify my self,  
there would be something in my  
very Plea to condemn me: it will  
render my Cause worse to pretend  
I am Innocent.

21. Though I were so, yet I  
would not be mine own Judge in  
the Case: I do not value my  
Life so much, as to contend a-  
bout it.

22. All that I affirm is this, and  
I persist in that Opinion, That He  
lets the Innocent suffer sad Things as  
well as the Guilty.

23. When a Plague comes, which  
kills in a Moment, He regards  
not though it fall upon the In-  
nocent.

24. And on the other side, (so  
false is your Discourse,) we see the  
Government of the Earth given in-  
to the Hands of a wicked Prince,  
who blinds the Eyes of his Judges.  
If you deny this, tell me, where is  
the Man, and what is his Name,  
who administers Things uprightly?

25. I my self was in Prosperity,  
but it is fled away swifter than a  
Post; and there is not the least  
Footstep of it remaining.

26. They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

26. The Ships that are carried with the most rapid Stream, or the hungry Eagle in Chace of her Prey, do not make more halt away.

27. If I say I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

27. I think sometime with my self, that I will forget the Miseries of which I complain, and be more Cheerful and Courageous:

28. I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

28. But then my Grief frights away that Resolution; knowing Thou wilt not release me, but make me still groan under them.

29. If I be wicked, why then labour I in vain?

29. I am wicked in Thine Account; and therefore it is to no purpose to vindicate mine Innocence.

30. If I wash my self with snow-water, and make my hands never so clean;

30. Were I never so pure and clean from all Filthiness in Heart and Life,

31. Yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me.

31. Thou wouldest notwithstanding cover me with filthy Ulcers, and make my nearest Relations abhor to approach me.

32. For *he is* not a Man as I *am*, *that* I should answer him, and we should come together in judgment.

32. For GOD is not like me, that we should dispute upon even Terms.

33. Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

33. Nor is there any Body above us both to compose our Differences, and command Silence, when either of us exceeds our Bounds.

34. Let him take his rod away from me, and let not his fear terrifie me.

34. As for my self, His Rod, which is upon me, keeps me in such Awe, that I cannot speak freely.

35. *Then* would I speak, and not fear him;

35. Let Him remove that, and then I shall utter my Mind with less

him; but *it is* not less Dread: for I am not so bad as so with me. you imagine.

## CHAP. X.

## A R G U M E N T.

*In this Chapter the passionate Complaints and Expostulations with GOD, from which Job tells us (in the foregoing Chapter) he intended hereafter to refrain, break out afresh; and he earnestly desires to know what his Guilt is: which GOD, who made him, he was sure could not but perfectly understand, if there was any; and needed not, for the Discovery of it, to expose him to these severe Torments. Which he still is of the Opinion, may justify his Wishes of never being born, or of dying presently after. Though, those Wishes being vain, he acknowledges it is more rational to desire, that GOD would be pleased to intermit his Pain a while; if He did not think fit quite to remove it.*

1. **M**Y soul is weary of my life, I will leave my complaint upon my self, I will speak in the bitterness of my soul.

2. I will say unto GOD, Do not condemn me; shew me wherefore thou contendest with me.

3. *Is it* good unto thee that thou shouldest oppress? that thou shouldest despise the work of thine hands? and shine upon the counsel of the wicked?

4. Hast thou eyes of flesh? or seest thou as man seeth?

1. **A**ND since Life is a Burthen to me, which can find no Ease but only in Complaining, I will take that liberty, (for it is in vain to contend against it, IX. 27.) though no Words can express my Anguish and Misery.

2. O Thou Supreme Judge of all, do not pronounce thy final Sentence against me, till Thou hast first shewn me what the Crimes are for which I suffer.

3. What Benefit wilt Thou receive by my Spoils? or is it agreeable to Thee to slight thine own Workmanship, and to countenance the Reasonings and Designs of evil Men?

4. Dost Thou judge of Things as Men do, who can see no farther than

than the outside, or are led by their Affections?

5. *Are thy days as the days of man? are thy years as man's days?* 5. Must Thou take Time, as we do, to find out the Truth, and understand the Bottom of a Business?

6. That thou enquirest after mine iniquity, and searchest after my sin? 6. Is that the Reason Thou usest me thus severely, (and hast laid me upon a Rack,) and as it were examinest what I have done amiss?

7. Thou knowest that I am not wicked, and *there is none* that can deliver me out of thine hand. 7. Surely Thou (whose Vengeance none can escape) knowest, without the Help of such Torments, that I am not guilty.

8. Thine hands have made me, and fashioned me together round about; yet thou dost destroy me. 8. There is no Part of me but was most elaborately made and fashioned by Thee; (and therefore Thou canst not be ignorant of me;) though now Thou art about to ruine me.

9. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again? 9. Need I put Thee in Mind that I was formed by Thee; as the Potter works the Clay into what Shape he pleases; and now Thou art crumbling me in Pieces again?

10. Hast thou not poured me out as milk, and curdled me like cheese? 10. Didst Thou not gather all the scattered Parts together, and compact them in my Mother's Womb?

11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. 11. And first cover them with Skin, and then with Flesh, and at last strengthen them with Bones and Sinews?

12. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. 12. And in due Time bring me into the World, and give me all the Comforts of Life, and by thy constant care preserve both it and them?

13. And these *things* hast thou hid in thine heart: I know that this is with thee. 13. Thou canst not have forgotten these Things: and I am sure that this Misery I now endure is not without thy Order.

14. If I sin, then thou markest me; and thou wilt not acquit me from mine iniquity.

15. If I be wicked, wo unto me: and if I be righteous, yet will I not lift up my head: *I am full of confusion, therefore see thou mine affliction;*

16. For it encreaseth: thou huntest me as a fierce lion; and again thou shewest thy self marvelous upon me.

17. Thou renewest thy witnesses against me, and encreasest thine indignation upon me; changes and war are against me.

18. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19. I should have been as though I had not been; I should have been carried from the womb to the grave.

20. *Are not my days few? cease then, and let me alone, that I may take comfort a little:*

let me breathe and refresh my self a little;

14. I cannot offend Thee in the least, but Thou (by whom I was thus formed) must needs know and observe it; and I cannot avoid thy Punishment for it.

15. If I be wicked, I am undone; and if I be righteous, I am so oppressed that I cannot look upon what a lamentable Confusion I am in, beholding nothing but Misery which Way soever I cast mine Eyes.

16. For it grows greater and greater; while Thou pursuest me as a Lion doth his Prey; and when I hope there is an end of my Troubles, sendest more to fill me with new Astonishment and Horrour.

17. Fresh Witnesses of thine Anger rise up against me: Thou multipliest thy Plagues upon me; so that there is no end, but only a Change of my Conflicts.

18. And therefore I cannot but wish, as I did at the first, that my Mother's Womb had been my Grave; Happy had it been for me if I had died there, and never come into this miserable World:

19. Or that I had died as soon as I was born, and been carried from the Womb to the Grave;

20. To which I am now very near. May I beg therefore but this one Favour, that since Thou wilt not quite remove thy Hand, Thou wilt forbear a while to strike, and

21. Before I go  
whence I shall not re-  
turn, even to the  
land of darkness, and  
the shadow of death;

22. A land of dark-  
ness, as darkness it  
self, and of the sha-  
dow of death, with-  
out any order, and  
where the light is as darkness.

21. Before I depart thither from  
whence I shall not return, (to ask  
any more Favours :) be laid, I mean,  
in my Grave, the Place of dismal  
Darkness:

22. Where it is as dark as  
dark can be; and there is no suc-  
cession of Day and Night, as we  
have here, but one perpetual Night.

## C H A P. XI.

### A R G U M E N T.

*This Chapter gives an Account of the Sense of Zophar about the Business in Dispute. It is uncertain whence he was descended; but probably he dwelt upon the Borders of Idumea, (for there we find an ancient City called Naama, XV. Josh. 41.) and from thence came to visit Job in his Affliction. But instead of joining with him in his Prayer for a little respite from his Pain, (with which Job had concluded his last Discourse,) he calls him an idle Talker, and accuses him of Irreverence towards GOD. Concerning whose incomprehensible Counsels, and irresistible Power, &c. he discourses with great Sense, and gives Job exceeding good Advice: but still follows the Opinion of the other two Friends, that he would not have been so miserable, if he had not been wicked.*

1. **T**HEN an-  
swered Zo-  
phar the Naamathite,  
and said,

2. Should not the  
multitude of words  
be answered? and  
should a man full of  
talk be justified?

3. Should thy lyes  
make men hold their  
peace?

1. **H**ERE a third Friend of  
Job's (Zophar of Naama)  
began to speak with no small  
Passion;

2. Dost thou think to stop our  
Mouths with abundance of Words;  
and by thy Talkativeness to per-  
swade us thou art innocent?

3. Must we not confute thy  
false Allegations; but suffer thee  
to

peace? and when thou mockest, shall no man make thee ashamed?

4. For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5. But, Oh that GOD would speak, and open his lips against thee;

6. And that he would shew thee the secrets of wisdom, that *they are* double to that which is! know therefore that GOD exacteth of thee *less* than thine iniquity *deserveth*.

7. Canst thou by searching find out GOD? canst thou find out the Almighty unto perfection?

8. *It is* as high as heaven, what canst thou do? deeper than hell, what canst thou know?

9. The measure thereof *is* longer than the earth, and broader than the sea.

10. If he cut off, and shut up, or gather together, then who can hinder him?

11. For he knoweth vain men: he seeth wickedness also, will he not then consider *it*?

to be insolent, because thou art miserable?

4. For thou pretendest not to have offended either in Word or Deed; and that GOD himself can find no Reason to condemn thee.

5. O that He would vouchsafe to shew thee thine Error, and with his own Mouth confute thee!

6. That He would shew thee the secret Reasons of his wise Counsels (which far surpass thine) in this Affliction; and make thee know that He would be just, if He should punish thy Sin more severely!

7. Art thou able, after all thy busy inquiries, to give an Account of GOD's Judgments, and perfectly comprehend the Reasons of his Providence?

8. Thou mayest as well take a Measure of the Height of Heaven, or of the Depth of Hell.

9. The Earth and the Sea, as long and as broad as they are, have their Bounds; but that hath none.

10. If He seize upon any Thing, and shut it up, (as a Hunter doth his Prey in a Net,) He will gather it, and who shall force Him to restore it?

11. For He knows vain Men, (who mind not what they say or do,) He sees their most hidden Wickedness; and will not He punish it?

12. For vain man would be wife, though man be born like a wild asse's colt.

13. If thou prepare thine heart, and stretch out thine hands towards him;

14. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15. For then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and shalt not fear:

16. Because thou shalt forget thy misery, and remember it as waters that pass away:

17. And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18. And thou shalt be secure because there is hope: yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20. But the eyes of the wicked shall fail, and they shall not escape;

12. Shall Man, void of Understanding, take the Confidence to dispute with GOD? Man, who is naturally as rude and blockish as a wild Asse's Colt?

13. If thou art truly wise, cease Disputing, and fall to Prayer.

14. If thou art guilty of any Sin, banish it quite away; and reform thy Self and thy Family.

15. For then shalt thou look chearfully again, and be perfectly freed from this loathsome Condition: yea, thou shalt be settled without any fear of losing thy Happiness.

16. Which shall be so great, that it shall blot out the Remembrance of thy past Miseries: or thou shalt think of them as of Waters that are run away, and will return no more.

17. The rest of thy Life shall be more glorious than the Sun at Noon: even thy Darkeness shall be like the Morning Light.

18. Thou shalt be confident, though any Evil threaten thee; because there is hope GOD will deliver thee: thou shalt dig Wells of Water, and none shall disturb thy Tents or thy Flocks.

19. Thou shalt be in perfect Peace, and none shall disquiet thee; yea, the Multitude shall sue to thee for thy Favour, and the greatest Persons shall desire thy Friendship.

20. But the Wicked shall in vain look for Happiness: they shall not escape their deserved Punishment,

escape; and their hope shall be as the giving up of the ghost.

nishment, but their hope of Deliverance shall faint away.

## CHAP. XII.

## A R G U M E N T.

*In this Chapter Job taxes all his three Friends with too great a Conceit of their own Wisdom, which had not, as yet, taught them common Humanity to the Miserable. And lets them understand, that he need not come to them to learn, but might rather teach them the falseness of that Proposition, wherewith Zophar had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to Sense, v. 7, 8, &c. And as for what Zophar had discoursed of the Wisdom and Power of GOD, he would have them know, that he was as well skill'd in those Points as the best of them, and understood as much of the History of ancient Times: particularly of the vain Attempt at the Tower of Babel, unto which it is probable he hath respect in the 14. verse; as, in all the following, he seems to have, to what you read in XIV. Gen. 5, 6, 7, 8. of the rooting out of those fierce Giants the Rephaim, and other such like barbarous and rapacious People; of the Particulars of which we have now no Records remaining.*

1. **A**ND Job answered, and said,

2. No doubt but ye are the people, and wisdom shall die with you.

3. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

1. **T**O this Job replied in such Words as these;

2. You believe then there are no Men of Sense in the World besides your selves: so that if you were dead, there would be no Wisdom left among us.

3. Let not your Vanity abuse you; I have Understanding as well and as much as you; and so hath every Body else: for I see nothing singular in all you have said.

4. I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5. He that is ready to slip with *his* feet, *is as* a lamp despised in the thought of him that is at ease.

6. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9. Who knoweth not in all these, that the hand of the LORD hath wrought this?

10. In whose hand *is* the soul of every living thing, and the breath of all mankind.

11. Doth not the ear try words? and the mouth tast his meat?

12. With the ancient *is* wisdom; and in length of days understanding.

4. I am not so simple but I see how you deride your Friend, when you bid him call upon God that He may answer him. But this is no new Thing, the best of Men have been mock'd at on this fashion.

5. Though he be as a Lamp, yet they who are dazzled with the Splendour of worldly Prosperity despise him: the Upright is never acceptable to him who is not steadfast in his goings.

6. For they thrive and flourish, though they rob the Just; and even such Men live without Disturbance, as provoke God with those very Things which He bestows upon them with his own Hand.

7. Thou needest not go any farther than to the Beasts or Birds, to learn how well the Wicked fare.

8. The Earth brings forth her fruit to them abundantly; and the Fishes of the Sea deny them not their Service.

9. Who is so Stupid as not to understand by all these, that God hath ordered it should be thus?

10. Whose Right it is to dispose of all Creatures, as well as of Mankind.

11. Cannot the Mind distinguish Truth from Falshood, as exactly as the Palate sweet from bitter?

12. And the older we grow, the wiser one would think we should be.

13. With him *is* wisdom and strength, he hath counfel and understanding.

14. Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15. Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16. With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17. He leadeth counſellers away ſpoiled, and maketh the judges fools.

18. He looſeth the bond of kings, and girdeth their loyns with a girdle.

19. He leadeth princes away ſpoiled, and overthroweth the mighty.

20. He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21. He poureth contempt upon princes, and weakneth the ſtrength of the mighty.

13. But what is all our Wiſdom to God's? who (as He knows, ſo) can do all Things; and he never errs in his Underſtanding, or miſcarries in his Deſigns.

14. It is not in the Power of any Creature to repair that which He throws down; nor to extricate that Man whom He caſts into Difficulties and Streights.

15. If He deny us Rain, the Waters themſelves dry up: and He ſends ſuch Flouds as break the ſtrongest Banks.

16. Nor is his Wiſdom, as I ſaid, inferiour to his Power: But the Subtlety of thoſe who deceive is as well known to Him, as the Sillineſs of thoſe who are deceived.

17. He defeats the wiſeſt Stateſmen, and infatuates the ableſt Senators.

18. So that they are not able to keep the Crown on the Head of their Kings; but they are ſtrippt of their Royal Ornaments, and bound in Chains.

19. Their great Miniſters are carried Captives with them; nor are the moſt powerful Forces they can raiſe able to defend them.

20. Eloquence, Fidelity, and the Prudence which hath been gained by long Experience, ſignifie as little for their Preſervation.

21. The Nobleneſs of their Birth or their Munificence is not at all regarded: and He diſſolves the ſtrongest Confederacies, into which their Friends enter for their ſupport.

21. He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straitneth them *again*.

pleases, reduceth them into narrower Limits.

24. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25. They grope in the dark without light, and he maketh them to stagger like a drunken man.

22. No Plot can be so secretly carried, but He discovers it; and brings to Light that which hath been contrived in the greatest Obscurity.

23. Whole Nations (as well as their Princes) are perfectly under his Power; whom He sometimes multiplies, and again diminishes by War, Famine, or Pestilence. He enlarges their Bounds, and when He

24. He deprives their Leaders both of Courage and Judgment; and brings them into such Confusion, that they know not which way to turn themselves.

25. Blind Men see as much as they; and their Counsels and Motions are as uncertain as those of a Man in Drink.

## CHAP. XIII.

### ARGUMENT.

*From the foregoing Observations, Job still continues to assert, first, his own Understanding to be equal, or rather superiour, to theirs; who had better therefore learn of him, and know that GOD was not pleased to have his Providence defended by Untruths, nor to see Men partial, though it was in His behalf: and secondly, his own Integrity to be such, that he would ever defend it against all Accusers, even before GOD himself: Whom he desires to take Cognizance of the Cause, and to let him understand what the Crimes were for which he was thus severely handled. For he protests that he was ignorant of them; though the Punishments he had endured were more than sufficient to awaken the Sense of his Guilt, he being almost consumed by them.*

1. **L**O, mine eye hath seen all *this*, mine ear hath heard and understood it.

2. What ye know, *the same* do I know also: I *am* not inferior unto you.

3. Surely I would speak to the Almighty, and I desire to reason with GOD.

4. But ye *are* forgivers of lyes, ye *are* all physicians of no value.

5. Oh that you would altogether hold your peace, and it should be your wisdom.

6. Hear now my reasoning, and hearken to the pleadings of my lips.

7. Will you speak wickedly for GOD? and talk deceitfully for him?

8. Will you accept his person? will ye contend for GOD? his Majesty by doing me Wrong?

9. Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10. He will surely reprove you, if ye do secretly accept persons.

11. Shall not his excellency make you afraid?

1. **I** Have said nothing, I would have you know, but what I my self have observed; or received from credible Reports, which I have found to be certainly true.

2. Whereby you may see I had Reason to say, that I know as much as you, and am not to learn of you.

3. Would to GOD I might speak with Him, and lay my Reasons open before Him; and be troubled with your Discourses no longer.

4. For your Conclusions are false; and like unskilful Physicians, you exasperate the Disease, which you cannot cure.

5. The best Proof of your Wisdom would be to say never a Word more of these Matters.

6. But listen a little to me, I beseech you, and hear by what Reasons I will defend my self.

7. Doth GOD stand in need of Untruths to justify his Proceedings? cannot He be righteous unless I be wicked?

8. Hath He so little Right on his side, that you must shew Him Favour? or do you think to oblige him by doing me Wrong?

9. Will it be to your Advantage, think you, that GOD should strictly examine all you have said? or can He be deceived with your Flatteries, as frail Men may be?

10. No; He will severely Chastise you, for designing to gratifie Him by condemning me.

11. The incomparable Excellency of GOD, one would think, should have

afraid? and his dread fall upon you! have frightened away such a Thought; and his dreadful Majesty made you not presume to imagine He wanted your Patronage.

12. Your remembrances *are* like unto ashes, your bodies to bodies of clay. 12. Whose Remonstrances, on his behalf, are no better than Dust; and the Arguments you accumulate, but like so many Heaps of Dirt.

13. Hold your peace, let me alone that I may speak, and let come on me what will. 13. Keep Silence therefore, and do not disturb me in my Speech; for I will omit nothing.

14. Wherefore do I take my flesh in my teeth, and put my life in mine hand? 14. And I am so conscious to my self of my Innocence, that I must still wonder why I suffer such enraging Miseries, and am exposed to so many Dangers.

15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. 15. Assure your Selves I will never forego this Plea; but still maintain mine Innocence, though I were at the last Gasp, and had no Hope of Life.

16. He also *shall* be my salvation: for an hypocrite shall not come before him. 16. And I am confident God himself would vindicate it; for I am no Hypocrite, nor shall false Accusations be admitted at his Tribunal.

17. Hear diligently my speech, and my declaration with your ears. 17. Do not interrupt me, but give due Attention to what I am about to say.

18. Behold now, I have ordered my cause, I know that I shall be justified. 18. See, I beseech you, I refuse not to be tried, but have framed a Process against my self; and am so sure of the Goodness of my Cause, that I know I shall be acquitted.

19. Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost. 19. Let who will come and accuse me, I am ready to answer: for to hold my Peace, on so just an Occasion, is death to me.

20. Only do not *two things* unto me: then will I not hide my self from thee. 20. Let me only beg, O Great Judge of all, that Thou wilt forbear to make use of two Things against me; and then I will appear

pear confidently, to plead my Cause before Thee.

21. Withdraw thine hand far from me : and let not thy dread make me afraid.

22. Then call thou, and I will answer : or let me speak, and answer thou me.

23. How many *are* mine iniquities and sins ? make me to know my transgression and my sin.

24. Wherefore hidest thou thy face, and holdest me for thine enemy ?

25. Wilt thou break a leaf driven to and fro ? and wilt thou pursue the dry stubble ?

26. For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths ; thou settest a print upon the heels of my feet.

28. And he as a rotten thing consumeth, as a garment that is moth eaten.

21. Do not continue my Pain : and let not the Sight of thy Majesty put me in Disorder.

22. Then Summon me to thy Bar, and charge me ; and I will defend my self : or let me question Thee ; and do Thou clear thy Proceedings against me.

23. Tell me what, and how many are mine Iniquities and Sins ; for I am ignorant of them ; I desire to know them all, great and small, against Thee, or against my Neighbour.

24. For what Cause am I thus afflicted, and used as if I was thine Enemy ?

25. What Honour wilt Thou get by imploying thy Power against one, who is no more able to stand before Thee, than the Leaf to resist the Wind which sports with it, or the Fire which instantly consumes it ?

26. For Thou hast passed severe Decrees against me ; and punisheth me for the Crimes which were committed before I well knew what I did.

27. And Thou dost execute them as severely ; for I can no more Escape than a Malefactor whose feet are in the Stocks ; who is incircumvented with a vigilant Guard, and cannot stir a foot from the Place where he is ;

28. But there he rots and wastes away, as I do, like a Garment that is eaten by the Moths.

## C H A P. XIV.

## A R G U M E N T.

*The good Man proceeds to plead with GOD for some mitigation of his Miseries, from the Consideration of the Shortness of Life, and the Trouble that naturally belongs to it; which he thought might move Him not to add any greater Burthen of Suffering: especially considering, that when he is dead, he cannot come into the World again, (as the Plants do,) to receive the Marks of his Favour. Which he hopes therefore He will bestow upon him here, notwithstanding the Depth of his Misery, (which tempted him to the Borders of Impatience, v. 13.) It being very easie for Him to remove his Affliction, though never so heavy, whose Power is so great, that he removed Mountains out of their Place, and brought a Deluge, as we may say, of Sand (as they saw sometimes in their neighbouring Countries) to overflow the most fruitful Regions.*

1. **M**AN *that is* born of a woman, *is* of few days, and full of trouble.

2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4. Who can bring a clean *thing* out of an unclean? not one.

1. **M**AN is born to die; and as he cannot live long, so his short Life is subject to many Cares.

2. He may be compared to a Flower, which is beautiful indeed, but suddenly cropt; or to the Shadow on a Dial, which never stands still, but is hastning away apace.

3. And dost Thou concern thyself so far about such a Wretch, as to summon him before thy Tribunal; and there pass dreadful Sentences against him, as Thou dost against me?

4. The common Frailty of Humanity might make Thee overlook him: for nothing, Thou knowest, can be better than the Original from whence it comes.

5. Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass.

6. Turn from him, that he may rest, till he shall accomplish, as an hireling, his Day.

as the End of his

7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8. Though the root thereof wax old in the earth, and the stock thereof die in the Ground:

9. Yet through the scent of waters it will bud, and bring forth boughs like a plant.

10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

11. *As* the waters fail from the sea, and the flood decayeth and drieth up;

12. So man lieth down, and riseth not till the heavens *be* no more: they shall not awake, nor be raised out of their sleep.

13. Oh that thou wouldst

5. Or if he were more Confidable than he is, yet since he can live but to such a Time as Thou hast prefixt, beyond which he cannot prolong his Days one Moment;

6. That, I should think, might move Thee not to torment him in this manner; but to let him alone till that appointed Time come, which will be as welcome to him

Labour is to the Hireling.

7. And after that, there is more Hope of a Tree than of him; for if it be cut down to the very Ground, the Body of it will grow again, and thrust out new Branches.

8. Nay, though it hath been so long cut down, that the Roots of it are grown old, and the trunk seems quite dead;

9. Yet when it is well moistned, it will shoot up again, and bring forth Boughs, as if it were but newly planted.

10. But when Man dies, he crumbles into Dust; and none can set it together, to make him live again.

11. As Lakes and great Rivers are dried up, when their Waters find a new Chanal:

12. So Man laid down in his Grave, shall come no more hither; but in that Bed of Dust shall sleep perpetually.

13. I wish I were buried alive,  
E rather

wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; and that thou wouldest appoint me a set time, and remember me!

14. If a man die, shall he live *again*? all the days of my appointed time will I wait till my change come.

15. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16. For now thou numbrest my steps, dost thou not watch over my sin?

17. My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18. And surely the mountain falling cometh to nought: and the rock is removed out of his place.

19. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth, and thou destroyest the hope of man.

20. Thou prevaillest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

rather than suffer such Things; or that I could take sanctuary somewhere till this Storm be over; or at least Thou wouldst set me a certain Time when Thou wilt deliver me.

14. Then (though there be no hope of Living here again, after I am dead) Thou shalt see I will patiently wait all the Days of that appointed Time, till that happy Change come.

15. Do Thou speak the Word, and it shall be done: shew Thou hast some Love to thy own Workmanship.

16. Though now Thou seemest to number every Step I have trod in all my Life, and dost not spare to punish every Fault;

17. Having taken as great Care the Memory of them should not be lost, as if they had been sealed up in a Bag; and added one Punishment to another:

18. Yet notwithstanding the highest Mountains may fall like a Leaf, and the Rock be removed from his Place.

19. The Waters, though soft, wear away the hard Stones, and the very Dust or Sand sometimes overflows the fruitful Fields: Why therefore (since such strange and unexpected Things come to pass) may there not be some Hope for miserable Man?

20. Who is not able to stand before Thee; but must yield and be gone for ever when Thou requirest: Thou spoilest his Beauty, and sendest him away into another World.

21. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22. But his flesh upon him shall have pain, and his soul within him shall mourn.

21. And then whether his Children, whom he leaves behind, be Rich, or whether they be Poor, it is indifferent to him: for he knows not what passeth here.

22. But while he is in flesh he cannot but be in pain for them; and his Soul is inwardly grieved to see their Misery.

CHAP. XV.

ARGUMENT.

*In this Chapter Eliphaz renews the Dispute with more eagerness and fierceness than before; being very angry that Job slighted them so much, and thought himself so wise, (as he interpreted it,) that he disdained their Exhortations, and would not follow the Counsel they had given him, of Confessing his Sins, and praying to GOD for Forgiveness: (V. 8. VIII. 4, 5, 6.) But (except this one Argument, that he need not be ashamed to confess his Guilt, when he considered how prone all Men are to sin) there is nothing new in his Discourse: but he merely urges what he had asserted at first, from his own and the wisest Mens Observations, That they are not the Good, but the Wicked, whom GOD punishes with such Calamities as now were fallen upon Job. And with great Ornaments of Speech he most admirably describes the Vengeance which GOD is wont to take upon impious Tyrants: having his Eye, I suppose, upon Nimrod, or some such mighty Oppressor.*

1. **T**HEN answered Eliphaz the Temanite, and said,

2. Should a wise man utter vain knowledge, and fill his belly with the east wind?

1. **T**HEN Eliphaz, incensed with these Reproaches, rose up again, and said,

2. Dost thou pretend to be wise, who answerest us with such empty Discourses; and whose Heart is swollen with such pernicious Opinions, and vents them with so much Vehemence?

3. Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4. Yea, thou castest off fear, and restrainest prayer before GOD.

5. For thy mouth uttereth thine iniquity, and thou chusest the tongue of the crafty.

6. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7. Art thou the first man *that* was born? or wast thou made before the hills?

8. Hast thou heard the secret of GOD? and dost thou restrain wisdom to thyself?

9. What knowest thou that we know not? *what* understandest thou which *is* not in us?

10. With us *are* both the grey-headed and very aged men, much elder than thy father.

11. *Are* the consolations of GOD small with thee? is there any secret thing with thee?

12. Why doth thine heart carry thee away? and what doth thine eyes wink at?

3. Is this thy Wisdom, which teaches thee to wrangle to no purpose; and to pour out Words, for which one is never the better?

4. The better, did I say? thou destroy all Religion, and discourage Men from pouring out their Complaint in Prayer to GOD.

5. Thou rather teachest them to dispute with Him; whereby thou hast proclaimed thine Iniquity, while with fallacious Words thou seekest how to dissemble it.

6. I need produce no farther Testimony against thee; for thy own Mouth hath done the Business, and condemned thee of Impiety.

7. Thou art but a Man, why dost thou talk as if thou wert GOD: or at least wert made before the World?

8. Wast thou admitted into GOD's secret Counsels, and thereby ingrossedst all Wisdom to thyself?

9. Wherein (to retort thy own Words upon thee) doth thy Knowledge exceed ours? Let us hear what Secret thou hast learnt, which we do not understand.

10. If by Age and long Experience Men acquire Wisdom; there are some of us who are much elder than thy Father.

11. Why dost thou slight these Divine Consolations which we have given thee? Hast thou some secret ones, which no Body else knows of?

12. What makes thee have such an high Opinion of thyself, and in this Manner contemn us?

13. That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

14. What *is* man, that he should be clean? *he which is* born of a woman, that he should be righteous?

15. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16. How much more abominable and filthy *is* man, which drinketh iniquity like water?

17. I will shew thee, hear me; and that which I have seen, I will declare,

18. Which wise men have told from their fathers, and have not hid *it*;

19. Unto whom alone the earth was given, and no stranger passed among them.

20. The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppressor.

21. A dreadful sound *is* in his ears, in prosperity the destroyer shall come upon him. doth not think himself in Safety.

13. Nay, oppose thy self to God, and take the Boldness to argue with Him?

14. Thou wilt maintain thy Innocence, thou sayest; but thou forgettest sure what thou art, and whence thou comest: else thou wouldst not stand upon thy Justification, nor complain that thou art wronged.

15. Remember what I told thee before, (IV. 18.) that the Angels are not immutably good; the Heavenly Inhabitants, I say, are not without their spots.

16. What a loathsome and filthy Creature then is Man, who is as prone to sin, as he is to drink when he is a dry?

17. Do not stop thine ears whilst I shew thee thine Errour; and I will say nothing but what mine own Eyes have seen,

18. And which wise Men have observed, and their Fathers before them, who have reported it to their Children:

19. And they no mean Persons neither, but such as were alone thought worthy to be intrusted with the Government of whole Countries; which no foreign Power have done thine) while they ruled.

20. The wicked Tyrant (this is their and my Observation) is never free from inward Torment; all his Life long he is in Dread of some greater Oppressor than himself.

21. His Guilt so pursues him, that it makes him fear some Mischief or other is still falling on him; and in the most peaceable Time he

22. He believeth not that he shall return out of darkness, and he is waited for of the sword.

23. He wandreth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.

24. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26. He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:

27. Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28. And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29. He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

22. When he lies down, he is afraid he shall be kill'd before the Morning; and fancies nothing but naked Swords round about him.

23. He shall wander to get a Morsel of Bread where he can find it; and when he hath it, he shall imagine it will prove his Poison.

24. The Distress and Anguish wherein he sees himself shall affright him; they shall press upon him, and overpower him, as a King doth his Enemies whom he hath surrounded with his Forces.

25. Which will be a just Punishment of his audacious Impiety; because he defied God, and resolutely set himself in Opposition to the Almighty:

26. Who will suddenly lay fast hold on him and kill him, though he be never so well armed:

27. Because he minds nothing but his Belly; and, casting away all Fear of God, nourishes up himself in Luxury, Pride, and Haughtiness.

28. Possessing Cities, which he hath laid desolate; and Houses, out of which he hath driven the Owners, and which are running to ruine.

29. But the Riches he hath gotten by such Violence and Oppression shall come to nothing: He may design great Things, but shall leave them imperfect.

30. He shall not depart out of darkness, the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31. Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32. It shall be accomplished before his time, and his branch shall not be green.

33. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35. They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

miscarries, they conceive new Arts to undo them.

30. When his Troubles begin, they shall not end till they have destroyed both him and his Children: One Word of God's Mouth (so mad a Thing it is to set himself against Heaven) will utterly consume him.

31. Let such Examples teach him that is seduced into evil Ways, not to trust to such uncertain Greatness; for vexatious Disappointments shall be all that he will get by it.

32. He shall meet with them, when he little thinks of it; and see his Children wither away as well as himself.

33. They shall die before their Time; as the unripe Grape, or the Blossom of the Vine or Olive, are struck with Hail, or bitten off by the Frost.

34. The most numerous Families of such ungodly Men shall have none in them left: the Divine Vengeance shall destroy the House which was built with ill-gotten Goods.

35. And they justly deserve to be thus punished, because all they design and do is nothing but the Oppression and Ruine of their Subjects: against whom, when one Design

## CHAP. XVI.

## A R G U M E N T.

*Job reproves the Vanity and Obstinacy of Eliphaz, in repeating the same Things over again, and still persisting in his Inhumanity, though he saw his Case so pitiable. Which he again describes, to make him sensible how unworthily he was treated by him and the rest of his Friends: who, in effect, joyned with*

*his Enemies; who took this Opportunity to rail at him. Whereas there was no Crime of his appeared to justify their Accusations, and to make good Eliphaz his Argument: which signified nothing, unless he meant to say, that Job was like that wicked Tyrant of whom he had discoursed. Which was so far from any shew of Truth, that he protests he never hurt any Body, and was alway a sincere Lover of GOD, &c. v. 17, 18. The Truth of which GOD knew; to whose Bar he Appeals from their unjust Sentence.*

1. **T**HEN Job answered and said,

2. I have heard many such things: miserable comforters are ye all.

3. Shall vain words have an end? or what emboldeneth thee that thou answerest?

so little to say, thou

4. I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5. But I would strengthen you with my mouth, and the moving of my lips should assuage *your* grief.

6. Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

1. **H**ERE Job interrupted him, and said,

2. Thou dost but repeat what hath been often said already: Such Comforters as you, are as troublesome as my Sufferings.

3. May not one endlessly pour out such empty Discourses? (as I may with more Reason call thine, than thou didst mine, XV. 3.) I wonder at thy Confidence, that having shouldst take upon thee to answer.

4. I could insult as well as you; and, if we could change Conditions, let you see how easy it would be to oppress you with such Words as these, and in a grave Fashion to mock at your Calamities.

5. But I abhor the Thought of such a Guilt: I would not fail to fortify you, in that Case, with the best Arguments I could invent; and carefully abstain from the least Word that should augment your Grief.

6. Though, as for my self, I find my Misery admits of no Consolation: For whether I defend my Innocence, or silently suffer you to condemn me, it makes no difference.

7. But now he hath made me weary: thou hast made desolate all my company. nor Children, no nor

7. God hath long since quite tired me with one Trouble upon another. Thou hast not ceased, O God, till thou hast left me neither Goods, nor a Friend to comfort me.

8. And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me, beareth witness to my face.

8. The Furrows in my Face (which is not old) shew the greatness of my Affliction: which is extremely augmented by him, who rises up with false Accusations to take away mine Honour, as this Consumption will do my Life.

9. He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

9. He rends my good Name in Pieces with a Passion equal to his Hatred: my Enemy is enraged against me, and cruelly sets himself to spy out the least Occasion to calumniate me.

10. They have gaped upon me with their mouths, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

10. There is no small Number of such as these, who look like so many wild Beasts coming to devour me: having already most shamefully abused me, and joyned themselves together, to give full Satisfaction to their Wrath wherewith they are fill'd against me.

11. God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

11. So God will have it; who hath abandoned the Protection of me, and delivered me bound into the Hands of the Ungodly, to use me at their Pleasure.

12. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

12. How happy was I heretofore! and now I am crushed in Pieces: from an eminent Condition he hath thrown me down into the most despicable; and there I am exposed (as a Butt to the Arrow) to all manner of Indignities and Miseries.

13. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

13. He is not content to take away all my Goods, and destroy my Family; but, to the Reproach of my Friends, (which strike like so many Darts to my very Heart,) He hath added Ulcers in every Part of my

my Body, with inward Pains which rack me without Intermission; and in one Word, hath so mortally wounded me, as if my Bowels were already shed upon the Ground.

14. He breaketh me with breach upon breach, he runneth upon me like a giant.

15. I have sewed sackcloth upon my skin, and defiled my horn in the dust.

Honour is changed into Contempt.

16. My face is foul with weeping, and on my eyelids is the shadow of death.

17. Not for any injustice in mine hands; also my prayer is pure.

18. O earth, cover not thou my blood, and let my cry have no place.

19. Also now behold, my witness is in heaven, and my record is on high.

My Neighbours, and

20. My friends scorn me: but mine eye poureth out tears unto God.

and beseech Him with perpetual Tears to vindicate me.

21. O that one might plead for a man with God, as a man pleadeth for his neighbour!

that Pleas are held before earthly Judges.

14. Before one Wound be closed, He makes another; and in so violent a Manner, that I can make no more Resistance than a Dwarf can do against a Giant.

15. The Sackcloth which I put on at the first, now cleaves so fast to me, as if I had sewed it to my skin: and all my Authority and

16. My Face is dirty, and mine Eyes, in a manner, quite put out, by the very Tears which have fallen from thence.

17. And yet I must still say, I never offered such a Violence as this to any Man; and was alway (so false is *Eliphaz* his Accusation XV. 4.) a sincere Worshipper of God.

18. If this be not true, let my Blood be left to the Dogs to lick, when I am dead; and let neither God nor Man regard my Complaint while I am alive.

19. But what need these Imprecations? The great God who Rules over all is my Witness; and can testify how just I have been toward myself and how pious toward Himself.

20. From your Judgment therefore (who, instead of comforting my Innocence, scornfully set your selves to defame me) I appeal to His;

21. I am so assured of the Goodness of my Cause, (as well as of his Justice,) that I wish for nothing more, than to have it speedily heard and tried by Him, in the same manner

22. When a few years are come, then I shall go the way whence I shall not return.

22. For my Life cannot last long; and I know that when I gone, I cannot return hither again for Him to do me justice.

## CHAP. XVII.

## A R G U M E N T.

*Here Job desires he may be tried presently before GOD's Tribunal, his Life being just upon the Point to expire, as he had said in the End of the former Chapter; and continues to urge again in this, because his Friends were very unfit Judges in his Case, and had passed such a Sentence upon him, as upright Men would never approve of. Whereby they had given him a new Vexation, to hear them talk so idly, and put him in Hope of Recovering his Happiness, if he would follow their Admonitions; when they saw him just dropping into the Grave, which was the only thing, he saith, that he could hope for.*

1. **M**Y breath is corrupt, my days are extinct, the graves are ready for me.

2. *Are there not mockers with me? and doth not mine eye continue in their provocation?*

3. Lay down now, put me in a surety with thee; who is he that will strike hands with me? thy behalf will engage

4. For thou hast hid their heart from understanding: therefore shalt thou not exalt them,

1. **M**Y vital Spirits are spent, they give but a glimmering and dying Light; whereby I can see nothing but Graves on every side prepared for me.

2. How can I support my Spirits, when my Friends, who should comfort me, mock at all I say for my self? This so bitterly exasperates me, that I cannot take a wink of Sleep, nor think of any Thing else.

3. Once more therefore I beseech Thee, O God, to assure me that Thou wilt judge my Cause Thy self: Let some Body undertake for Thee: who is it that on thy behalf will engage to do me right?

4. Not these Friends of mine; for they comprehend nothing of the Way of thy Judgments: therefore Thou shalt not confer this honour on them, who talk so absurdly. 5.

5. He that speaketh flattery to his friends, even the eyes of his children shall fail.

them, may look long enough before either he or his Children find one that will deal sincerely with them.

6. He hath made me also a by-word of the people, and aforetime I was as a tabret.

7. Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

8. Upright Men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10. But as for you all, do you return, and come now: for I cannot find one wise man among you.

Man of you that judges truly of my Case.

11. My days are past, my purposes are broken off, even the thoughts of my heart.

12. They change the night into day: the

5. I must speak the Truth of them, (though it displease them,) and not sooth them up in their Errors: for he that flatters his Friends, when he should reprove

6. This very Person who spake last, hath made me a Proverb in every Body's Mouth; and it is the vulgar Pastime to talk of my Calamities.

7. No wonder then that excessive Sorrow hath darkned mine Eyes; and that all the Flesh of my Body is so consumed, that I am but the Shadow of a Man.

8. Upright Men hereafter will be astonished at the cruel Sentence which my Friends pass upon me; and the Innocent will resolutely oppose the Wicked, when he judges the worse of Piety, because of my Afflictions.

9. The Righteous will not be moved by such Arguments to change his Purpose of Well-doing: much less will he do any evil Action, but grow rather the better by Adversity, and add Perseverance to his Piety.

10. And truly I wish that all you, who have charged me so heavily, would consider Things better, and hearken to what I have said: for I must tell you again, there is not a

11. Repent of your harsh Censures before I die, as I must speedily, my Joys being quite gone, and all the hopeful Designs, which had possessed my Heart, being utterly subverted.

12. Instead whereof other Thoughts are come to torment me; which will

the light is short because of darkness. will not let me Sleep in the Night, nor enjoy any Pleasure in the Day.

13. If I wait, the grave is mine house : I have made my bed in the darkness. 13. If I hope for any Thing now, (as you would have me,) it is for a Grave : That's the only House I can promise my self ; there I am going to rest in a Bed where I shall not be disturbed.

14. I have said to corruption, Thou art my father : to the worm, Thou art my mother, and my sister. 14. I have already made so near an Alliance with Death, that my Father and Mother and nearest Kindred are nothing so near to me as Worms and Rottenness.

15. And where is now my hope ? as for my hope, who shall see it ? 15. How vain then are all the Hopes you would have me feed my self withal ? (XI. 15, 16, &c.) Who shall see, when I am sure I shall not, the Happiness you would have me look for here ?

16. They shall go down to the bars of the pit, when our rest together is in the dust. 16. All these Hopes you speak of shall sink down into the Bottom of the Grave ; when you my Friends, as well as I, shall take up your Lodging in the Dust.

## CHAP. XVIII.

### ARGUMENT.

*In this Chapter Bildad again takes up the Dispute, and pretends to reply to what Job had said. But I do not see anything new, saving the Description he makes (as Eliphaz had done before him) of the Ruine which shall inevitably fall, according to the fixed Rules of Providence, (so he fancied) upon the Wicked and his Family ; notwithstanding all the Assistance that his Friends and Allies can lend him for his Preservation. And this he seems to imply was the Fate of Job ; whom he doth not so much as exhort to Repentance, (as he had done in his former Discourse, Chap. VIII.) being very angry with him, that he had no higher Esteem of their Wisdom.*

1. **T**HEN answered Bildad the Shuhite, and said,

2. How long will it be ere you make an end of words? mark, and afterwards we will speak.

3. Wherefore are we counted as beasts, and reputed vile in your sight?

4. He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine?

Fire, (warm in his there shall not remain so much as a Spark to comfort him.

6. The light shall be dark in his tabernacle; and his candle shall be put out with him.

7. The steps of his strength shall be streightned, and his own counsel shall cast him down.

8. For he is cast into a net by his own feet, and he walketh upon a snare.

Designs, shall further

1. **T**HEN Bildad the Shuhite, seeing Job continue in his first Opinion, rose up and said,

2. How long shall we continue this Dispute? Let us make an end of it, unless he will attend better to our Reasons; then we will go on to argue with him.

3. To what purpose is it to talk with one who tells us we understand nothing, (XVII. 4, 10.) but looks upon us as a Company of dull Beasts, into whom nothing of Wisdom will enter?

4. Such is his Passion; which will not let him see how he himself, like a wild Beast, tears his own Soul in Pieces with impatient Anger. What art thou, that God for thy sake should cease to govern the World by his known Laws, which are fixt and immutable?

5. Say what thou wilt, it is an everlasting Truth, that the Wicked shall not continue in the Splendour wherein we sometime see him: but though he seem to sit as by a great Wealth, and Honour, and Power,) there shall not remain so much as a Spark to com-

6. The Glory of his Family shall be turned into Contempt, and all their Joy shall end in Sorrow.

7. The Attempts which his Power makes to preserve his Greatness, shall but more perplex him: and his own Devices shall prove his overthrow.

8. He shall intangle himself by his own Wiles; and, having contrived himself into Danger, every Step he takes in pursuance of his

insnare him.

9. The grin shall take *him* by the heel, *and* the robber shall prevail against him.

10. The snare *is* laid for him in the ground, and a trap for him in the way.

11. Terrours shall make him afraid on every side, and shall drive him to his feet.

12. His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13. It shall devour the strength of his skin: even the first-born of death shall devour his strength.

14. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15. It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16. His roots shall be dried up beneath, and above shall his branch be cut off.

that it shall never shoot forth any more Branches.

17. His remembrance shall perish from the earth, and he shall have no name in the street.

9. Before he is aware he shall find it so impossible to disengage himself; that they who thirst after his Blood, or Wealth, or Place, shall easily lay hold on him.

10. He shall not foresee his Danger; but be caught as a Bird or a Beast in a Snare or a Trap, when he thinks himself secure in his Proceedings.

11. Then he shall be surrounded with a thousand Terrours; and which way soever he runs to save himself, he shall meet with them.

12. He shall pine away till he hath no Strength remaining: for nothing but Mischief shall attend and accompany him in every Place.

13. Rottenness shall eat up his Bones; I say, his very Bones shall rot and be consumed.

14. Whatsoever he relies upon for the Support of himself and Family, it shall utterly fail him; nay, help to hasten his Death, the most dreadful of all his Enemies.

15. That Man had best take heed, who shall have a Mind to dwell in his House when he hath left it; for Thunder and Lightning shall destroy it.

16. And it shall never be built up again, nor shall his Family be restored; but be like a Tree, whose Roots are so dried up in the Earth,

17. His very Memory shall perish, as well as himself; and his Name never be mentioned among Men, unless it be to make him infamous.

18. He shall be driven from light into darkness, and chased out of the world.

19. He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20. They that come after him shall be astonished at his day, as they that went before were affrighted.

21. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not GOD.

18. He shall be cast out of his splendid Greatness into some obscure Grave; and removed out of the World as some unclean Thing.

19. None of his Descendants shall survive him; nor any of his Kindred remain to keep up his Name.

20. Future Times shall read of this severe Vengeance of GOD upon him with Astonishment; as they who see it shall be seized with horror.

21. Certain it is, that this is a just Description of the miserable Condition of the Wicked: they that do not honour GOD, shall thus be abased.

## CHAP. XIX.

### ARGUMENT.

*The Purpose of this Chapter (in which Job replies to Bildad) is to shew, that it would be sufficient for him also merely to repeat the same Things, as they had done in Ten Discourses: But the more to aggravate their want of Compassion, or rather Cruelty, toward him, he represents several new Things, which made his Condition more Deplorable than he had hitherto said. One of which was, that he could not tell the Reason why GOD dealt thus with him: who notwithstanding was so gracious, that in the Depth of this Misery and Anguish, He affords him a Glimmering of a comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that GOD would at last take pity upon him, and shew his Friends their Errour, by restoring him to his former Health and Splendour. That seems to be the literal Meaning of the 25. and 26. Verses, and of the two next that follow: where, among other Things,*

*Things, he says, he doubted not but his Redeemer should stand at last upon the Earth, (so it is in the Hebrew, the word Day not being there,) that is, quite overcome the Devil, and deliver him from these Distresses; like a mighty Conquerour, who keeps the Field, when all his Opposers are routed and fled away. But in this he was, as S. Austin calls him, eximius Prophetarum, and prophecied of the Resurrection of the Body at the last Day.*

1. **T**HEN Job answered, and said,

him as a wicked Man, burst out again into these Words;

2. How long will ye vex my soul, and break me in pieces with words?

3. These ten times have ye reproached me: you are not ashamed *that* you make your selves strange to me.

4. And be it indeed *that* I have erred, mine error remaineth with my self.

5. If indeed you will magnify *your selves* against me, and plead against me my reproach:

6. Know now that God hath overthrown me, and hath compassed me with his net.

to compassionate, rather than reproach me.

1. **T**HEN Job hearing him also repeat his former Discourse,

(Ch. VIII.) wherein he reflected on

2. Will you never cease to torment me, and to break my very Heart with your Words, which grate upon me as forcibly as all the Miseries I endure?

3. You have reproached me often enough, one would think; and yet you are not ashamed to continue your hard-hearted Censures, as if I were a perfect Stranger, and my manner of Life utterly unknown to you.

4. Suppose that I have done amiss, (which is more than you know,) I suffer sufficiently for it; and it doth not become you to increase my Sufferings by your Reproaches.

5. But if you will still proceed to lift up your Voice to declaim against me, and alledge my Calamities, which have made me contemptible, as an Argument to condemn me;

6. Let this Answer suffice you: That I am sensible it is God's doing; who, having laid me thus low, and environ'd me with unavoidable Miseries, calls upon you

7. Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is no judgment.*

Cries, and protest to

8. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9. He hath stript me of my glory, and taken the crown from my head.

10. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11. He hath also kindled his wrath against me, and he counteth me unto him as *one of his enemies.*

12. Histroops come together, and raise up their way against me, and encamp round about my tabernacle.

13. He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

my Neighbours, who acquaintance, they truly kept aloof off, as if they had never known me.

14. My Kinsfolk have failed, and my familiar friends have forgotten me.

7. And my Case is the more pitiable, because I know not the Cause of all this; nor can have any audience or redress, though I appeal to God with the loudest Him that I am innocent.

8. There is no Way open for my escape; but his Plagues surround me so on every side, that I am at my Wits end, and know not which Way to turn my self.

9. He hath not merely stript me of my Ornaments, and taken that Dignity and Authority from me wherewith I was invested;

10. But brought me to such utter Ruine, that, like a Tree pluck'd up by the very Roots, I have not so much as Hope remaining, which is the only Comfort of the Miserable.

11. For he hath done all this with such Violence, as if He were extremely incensed against me, and look'd upon me as his Enemy.

12. Whole Armies of Evils, by his order, have at the same Time invaded me; and laid such a streight Siege to me, that not the smallest Comfort I had could escape their fury.

13. I look'd for some Relief from my Brethren; but they were so astonisht at the Number and Dreadfulness of my Calamities, that they durst not approach me: and as for formerly so much courted my Acquaintance, they truly kept aloof off, as if they had never known me.

14. They whom Nature inclined to it, have failed to perform the Duties of Humanity towards me; and they to whom I was tied by a stronger

stronger Bond than Nature, have forgotten the Friendship there was between us.

15. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16. I called my servant, and he gave me no answer: I entreated him with my mouth.

17. My breath is strange to my wife, though I entreated for the childrens sake of mine own body.

those common Pledges of our mutual Love.

18. Yea, young children despised me; I arose, and they spake against me.

19. All my inward friends abhorred me: and they whom I loved are turned against me.

20. My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21. Have pity upon me, have pity upon me, O ye my friends, for the hand of GOD hath touched me.

22. Why do ye persecute me as GOD, and are not satisfied with my flesh?

15. They that have been kindly entertain'd at my House, nay, the People of my Family, have forgot the Respect they were wont to give me; and look upon me as if they had no Relation to me.

16. I called to my Slave, and he regarded not what I said; no, not when I beseeched him, as if he had been my Master.

17. Which is the less Wonder, since I am become so loathsome, that my Wife will not come near me; though I have conjured her to do it by the dear Memory of our Children,

those common Pledges of our mutual Love.

18. After these Examples, young Children and Fools despise me: and when I rise up to invite them to me, abusive Language is all the Return they make to my Courtesie.

19. And, which is worst of all, the Men whom I entrusted with my greatest Secrets, cannot endure me; and they who have received so many Tokens of my Love, are become mine Enemies.

20. All these Afflictions have so wasted me, that I am little more than Skin and Bone: a Mouth to complain withal is all the Flesh that is left me.

21. O ye my Friends, (if you still deserve that Name,) who are the only Persons that undertake to Comfort me, have pity, have pity, I beseech you, upon a miserable wretch; and consider what Wounds the Hand of GOD hath given me.

22. Will you assume the same Prerogative, and think you have the same Right to afflict me? And

doth it not suffice you to see my Body all consumed, but you will vex my very Soul also with your perverse Reasonings?

23. Oh that my words were now writtē! oh that they were printed in a book!

24. That they were graven with an iron pen and lead in the rock for ever!

25. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth.

this miserable Condition, since He lives for ever: and will, I doubt not, at last appear Victorious over all the Enemies which now oppress me.

26. And *though* after my skin, *worms* destroy this *body*, yet in my flesh shall I see God:

that before I die I shall see my self restored, by the Mercy of God, to a happy Estate.

27. Whom I shall see for my self, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28. But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29. Be ye afraid of the sword: for wrath

23. Oh that the Protestations and Appeals I have so often made might remain upon Record, and be Registered in the publick Acts and Monuments!

24. May they be graven upon a Plate of Lead with an iron Pen; nay, cut into a Rock or Marble Pillar, to continue to all Posterity!

25. For my Hope, which was as dead as my self, (XVII. 13, 15. XIX. 10.) begins to revive, because, though I seem for the present to be forsaken of God, yet I know that He can hereafter deliver me out of

26. And though the Worms, which have eaten my Skin, should proceed to consume the rest of this wretched Body; yet I feel my Soul inspired with a comfortable Belief,

27. He will not let me always lie under these Reproaches; but I begin to assure my self, that with these very Eyes I shall see Him vindicate my Innocence: not only others, but I my self shall live to see it; and I even faint away with vehement Desire to behold that happy Day.

28. Which will make you repent that you have thus persecuted me; who have not without Ground thus long disputed this Matter with you, but am sure the Right lies on my side, and not on yours.

29. Take my Advice therefore in good Time, and dread the just Displeasure

wrath bringeth the punishments of the sword, that ye may know there is a judgment. pleasure of God against you for your perverse Reasonings, (for his Wrath punishes Mens Iniquity with the Sword, or some such fore Vengeance,) whereby you will know to your cost, that there is a more righteous Judgment than yours.

## CHAP. XX.

## A R G U M E N T.

*The abrupt beginning of this Speech of Zophar, shews that he was in a Passion; which, though he pretends to bridle it, would not let him calmly consider the Protestation which Job had made of his Innocence. But he goes on in the old Common Place of the certain Downfall of the Wicked, he he never so Powerful and well supported. Which he illustrates indeed after an excellent Fashion, with great variety of Figures, and Remarks upon Histories as old as the World. In some of which he had observed, that the Wicked after their Fall had made notable attempt to get up again; but by the Hand of GOD were so crushed, they could never rise more. All the Flaw in his Discourse is this, (which was common to him with the rest,) that he imagined GOD never varied from this Method; and therefore Job, without doubt, was a very bad Man, though it did not appear he was so any other Way, but by his Infelicity.*

1. **T**HEN answered Zophar the Naamathite, and said,

2. Therefore do my thoughts cause me to answer, and for this I make haste.

3. I have heard the check of my reproach, and the spirit of my understanding

1. **H**ERE Zophar, though he had no new Thing to produce, hastily interrupted Job, and said,

2. These Words of thine make my former Thoughts return again; and do so provoke me, that I am not able to forbear speaking any longer.

3. While thou pretendest to correct my Errours, I have heard my self rather shamefully reproached: yet I will not suffer my Passion to

F 3 reply,

ing causeth me to answer. reply, but the clear Light of my Understanding shall answer for me.

4. Knowest thou not this of old, since man was placed upon earth, 4. It seems thou dost not yet understand, though it be a Truth as old as the World,

5. That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? 5. That the Happiness which the Wicked, and he that counterfeits Piety, so much boasts of, is of no long standing; and will continue but for a few Moments.

6. Though his excellency mount up to the heavens, and his head reach unto the clouds: 6. Though he should be advanced to the highest Pitch of humane Greatness, and overtop all Mankind, as much as the highest Trees do the lowest Shrubs:

7. Yet he shall perish for ever like his own dung: they which have seen him shall say, where is he? 7. Yet he shall fall as low as his Dunghil, and, like it, be cast out for ever with Contempt: They who saw him so Flourishing shall be astonish'd at his Ruine, and ask with amazement, What is become of him?

8. He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. 8. For his Happiness hath no firmer Foundation than a Dream, of which we have no remembrance in the Morning; or if we have, all the rich Furniture and Feasts which appear to us in our Sleep, vanish in an instant as soon as we awake.

9. The eye also which saw him, shall see him no more: neither shall his place any more behold him. 9. Just so shall he pass away, and all his Glory with him: Those Eyes that were wont to gaze upon it with Envy, shall lose the Sight of it, and never behold it more.

10. His children shall seek to please the poor, and his hands shall restore their goods. 10. His Children shall have enough to do to pacify the Rage of the Poor, whom he hath oppressed; and he shall be forced with Shame to restore with his own Hands the Goods he hath extorted from them.

11. His bones are full of the sin of his Youth, which shall lie down with him in the dust. 11. His very Bones are full of Pain and Anguish. All which Punishments of his secret Sins shall stick to him till they bring him to his Grave.

12. Though wickedness be sweet in his mouth, *though* he hide it under his tongue.

is to keep a long Relish of those sweet Morfels upon his Palate.

13. *Though* he spare it, and forsake it not, but keep it still within his mouth :

Mouth, which he is

14. *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

Pleasure is turned into

15. He hath swallowed down riches, and he shall vomit them up again : God shall cast them out of his belly.

the Pleasure wherewith he got them : God himself shall violently force them together with them.

16. He shall suck the poison of asps : the viper's tongue shall slay him.

17. He shall not see the rivers, the floods, the brooks of honey and butter.

18. That which he laboured for shall he restore, and shall not swallow it down ; according to *his* substance *shall* the restitution *be*, and he shall not rejoice therein.

12. Though Wickedness, like some dangerous Mears, be pleasant in the Aſting, as they are in the Chewing ; ſo that a Man is as deſirous to continue it, as a Glutton

13. Though he will by no means part with it, when he is told the Danger ; but ſtill retains it, as the other doth that Meat in his told is no better than Poiſon :

14. Yet after it is committed, it wrings and gripes the Conſcience ; as thoſe dainty Bits, when they are ſwallowed, do the Bowels : the Pleaſure is turned into Pain, the Sweetneſs into ſuch Bitterneſs as brings the moſt ſudden Deſtruction.

15. His ill-gotten Goods, for inſtance, which he devoured with ſo much Greedineſs and unſatiabſe Deſire, ſhall never thrive with him ; but he ſhall be forced to refund them with a Torment far exceeding

he got them : God himſelf ſhall from him, and all his other Riches

16. Which ſhall prove as great and as deadly a Torture to him, as if, when he ſqueezed the Poor, he had ſuck'd the Poiſon of Aſps, or been bitten with a Viper.

17. This ſhall be his Portion, inſtead of the Pleaſures of Nature and Art ; which he flattered himſelf would flow in ſeveral Streams to him perpetually.

18. He may endeavour again with new Labour to repair his broken Fortune ; but it ſhall be in vain : though he ſhould get as much Riches as he had before his Change, he ſhall have no joy in them.

19. Because he hath oppressed, *and* hath forsaken the poor, *because* he hath violently taken away an house which he builded not:

20. Surely he shall not feel quietness in his belly, he shall not fave of that which he desired.

21. There shall none of his meat be left; therefore shall no man look for his goods.

22. In the fulness of his sufficiency he shall be in streights: every hand of the wicked shall come upon him.

23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24. He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25. It is drawn, *and* cometh out of the body; yea, the glittering sword cometh out of his gall; terrors *are* upon him.

26. All darkness shall be hid in his secret places: a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle.

19. When he hath with new Oppressions grinded the Poor, and left them destitute; when he hath violently seized on a House, he shall not be able to build it.

20. When he hath turned, as we say, every Stone, and been as restless as a Woman in Travail; all his Pains shall bring forth nothing of that which he desired.

21. He shall have 'no more left him to eat, than he was wont to leave for others; which shall put him out of all Hope of Mending his Condition.

22. The greater Fulness you can suppose him to regain of worldly Goods, the more he shall be distressed; for the Hand of every Man whom he hath afflicted shall lay hold on him, to demand Satisfaction.

23. God himself also shall disturb him in his Enjoyments, with the forest Effects of his Divine Vengeance; which shall come pouring down from Heaven, when he thinks himself most secure.

24. He shall run from a lesser Danger, to fall into a greater; as if one, avoiding the Weapon in a Man's Hand, should be shot through with a Bow of Steel.

25. And though he should draw the Shaft out of his Body, and the Wound in his Bowels should be healed, he shall not escape so; for Terrours shall perpetually accompany him.

26. Nothing but dreadful Dangers shall wait for him in those Places where he hoped for Safety: a Fire not kindled by Man shall devour him; and the same Pestilence or Burning-Fever shall take hold of the rest of his Family. 27.

27. The heaven shall reveal his iniquity: and the earth shall rise up against him.

28. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29. This is the portion of a wicked man from GOD, and the heritage appointed unto him by GOD.

27. The Heaven by Thunder, Lightning or Tempests, shall declare it self his Enemy; and the Earth by wild Beasts, or Serpents, or some other Way, shall make War against him.

28. His whole Revenue shall melt away as Waters poured out, in the Day when GOD intends to punish him.

29. This is the Portion which GOD the righteous Judge will allot to the Wicked: thus will the Almighty reward his Blasphemies, or his other proud and insolent Words.

## CHAP. XXI.

## A R G U M E N T.

*To bring the Dispute to a speedier Issue, Job (after a short Preface, reproving their Incivility) comes close to the Business: and doth not content himself merely with denying what they had said, but shews them where the Fallacy in their Discourse lay; viz. in concluding an Universal from some Particulars. For he maintains, from as good History and Observations as they could produce, that though GOD do make some wicked Men such Examples of his Vengeance, as they had said, yet He lets others, and they of the vilest Sort, Atheists, and Deriders of Divine Providence, live prosperously, and die peaceably, and have stately Monuments built to perpetuate their Memory. In brief, he shews there is a great Variety in GOD's Proceedings about the Punishment of the Wicked; which makes them so bold as they are in their Impiety. And seems to have respect to the History of Ishmael, who was a wild, or barbarous Man, grasping at all he could lay his Hands on, and persecuting Isaac; and yet had XII Princes descended from him, settled in their several Fortresses, as we read XVI. Gen. 12. XVII. 20. XXV. 16. And it is possible, to the History of Eliphaz his own Country: Esau his Ancestour being very Rich, (XXXVI. Gen. 6, 7.) and having many Dukes, whose Post-*

*Posterity afterward advanced themselves to the Title of Kings, that sprang from him, before there were any King over the Children of Israel, XXXVI. Gen. 15, 31.*

1. **B**UT Job answered, and said,

That God always punishes Sinners in this manner, would not let it pass without Answer, and therefore said again unto them;

2. Hear diligently my speech, and let this be your consolations.

instead of all the from you.

3. Suffer me that I may speak; and after that I have spoken, mock on.

4. As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

But if my Complaint had been to you, yet, seeing there is just Cause for it, can I chuse but be vext to see you will not hear me patiently?

5. Mark me, and be astonish'd, and lay your hand upon your mouth.

6. Even when I remember, I am afraid, and trembling taketh hold on my flesh.

7. Wherefore do the wicked live, become old, yea, are mighty in power?

1. **B**UT Job, who knew the Falseness of this Assertion, (in which Zophar secretly struck at

2. Let me prevail with you, to attend better than you have done hitherto to my Discourse: Do me this Kindness, and it shall serve instead of all the Consolations I promised my self

3. Hear me patiently, and do not so hastily interrupt me, as Zophar just now did; (XX. 2.) who, after I have done, may begin, if he please, to deride me again.

4. Have I not all this while made my Appeal to God? why then do you interrupt me, and take upon you to pronounce that Sentence which I expect from Him alone?

5. Consider well my Misery, and being astonisht at the greatness of it, and of your Rudeness, be so civil now as to impose Silence on your selves, while I am speaking to you.

6. I am sure I my self am astonisht at the very Remembrance of it: were I free from it, yet the Thought of what is past makes every joint of my Body tremble.

7. Let me therefore again desire you to answer me this Question more leisurely; If what you have said be true, how come we to see so many

many wicked Men not only enjoy all the good Things of this Life, but grow old in their Enjoyment, and want no Honour or Power to which Riches can advance them?

8. Their seed is established in their sight with them, and their offspring before their eyes.

9. Their houses are safe from fear, neither is the rod of God upon them.

10. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11. They send forth their little ones like a flock, and their children dance.

12. They take the timbrel and harp, and rejoyce at the sound of the organ.

13. They spend their days in wealth, and in a moment go down to the grave.

14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15. What is the Almighty, that we should serve him? and what profit should

8. Nay, live to see their Children settled in the World; yea, their Childrens Children grow up like young Plants before their Eyes?

9. There is no Body disturbs their Tranquillity in any of their Habitations; nor doth God inflict any Punishment on them for their Sins:

10. But extends his Care even to their Herds of Cattle; where the Kine never fail to conceive, and in due Time bring forth their Calves, and do not miscarry.

11. And so do their Flocks of Sheep, with whom their Wives may be compared; who bring forth their little ones as easily and as numerously: and their Children dance about their Houses, like the little Lambs which skip about their Fields.

12. They lift up their Voice, and sing to the Timbrel and Harp: they dance for joy at the Sound of the Pipe.

13. In a Word, they prolong their Days to a great old Age, in all manner of Pleasure; and then do not lie long languishing on a Bed of

14. And yet these are the Men that never think of God; or if they do, presently bid those Thoughts be gone; for they desire to have nothing to do with Him or with his Laws.

15. They know no such Being, they say, as the Almighty; nor do they owe Him any Service; and if they should worship and serve Him,

should we have if we pray unto him ?

16. Lo, their good is not in their hand : the counsel of the wicked is far from me.

17. How oft is the candle of the wicked put out ? and how oft cometh their destruction upon them ? God distributeth sorrows in his anger.

ments (as you speak

18. They are as stubble before the wind, and as chaff that the storm carrieth away.

19. God layeth up his iniquity for his children : he rewardeth him, and he shall know it.

20. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst ?

22. Shall any teach God knowledge ? seeing he judgeth those that are high. when we expect it ? therefore knows sure

Him, they do not believe they shall be a whit the better for it.

16. Do not imagine that I am of their Opinion ; I know very well that they cannot make themselves rich and prosperous without God ; and therefore far be it from me to joyn with them in their Impiety.

17. But yet, I say, how oft is it that we see the Joy of these wicked Men extinguished ? Sometimes indeed God takes a speedy Vengeance on them ; but it is not his usual Course to destroy them, and to give them such Plagues and Torments (as you speak of) for their Portion.

18. We do not see them so frequently, as you say, driven away like Stubble before the Wind, and all their Estates scattered like the Chaff which is blown away with a Storm.

19. And when doth God punish the Iniquity of the Wicked in his Children, (as you pretend He always doth, XX. 10.) and that while he lives and beholds it himself ?

20. It is not such a common Thing as you make it, for him to see his own Ruine, and to feel the Effects of the dreadful Wrath of the Almighty.

21. As for what befalls his Children when he is dead, he concerns not himself : it is nothing to him though they be cut off in the most flourishing Estate.

22. Shall we be so bold as to instruct God how to govern the World ? and tell Him He is not just, unless he punish the Wicked ? He judgeth the highest Beings, and therefore knows sure how to govern us.

23. One dieth in his full strength, being wholly at ease and quiet.

all his Days to disturb his Quiet and Tranquillity.

24. His breasts are full of milk, and his bones are moistned with marrow :

25. And another dieth in the bitterness of his soul, and never eateth with pleasure.

26. They shall lie down alike in the dust, and the worms shall cover them.

27. Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28. For ye say, Where *is* the house of the prince ? and where *are* the dwelling-places of the wicked ?

29. Have ye not asked them that go by the way ? and do ye not know their tokens ?

let them tell you their Observations about God's Providence :

30. That the wicked is reserved to the day of destruction ; they shall be brought forth to the day of wrath ?

23. Who must not think to tie Him to our Rules. For one Man dies in the highest and firmest worldly Prosperity, meeting with nothing

24. Health as well as Riches accompany him to his Grave ; his Ribs are fat, and his Bones full of Marrow, even in his old Age :

25. When another Man (who perhaps is better than he) dies in great Pain and Anguish ; after a miserable Life, in which he never enjoyed any Pleasure.

26. They shall both alike have the Dust for their Bed, and Worms for their Covering ; and no Distinction, that we can see, be made between them.

27. I am sensible that in all this I very much contradict your Thoughts ; which are as well known to me as to your selves : I see by what Arguments you are studying to oppress me.

28. I hear you say within your selves, What is become of the House of *Job*, who lived like a Prince ? what difference is there between him, and those wicked Men whose Dwelling-places are destroyed ?

29. But let me answer you ; or rather go and ask the first Passengers you meet with, (for it is a thing vulgarly known, and they are not interested in our Disputes,)

let them tell you their Observations about God's Providence :

30. Which all agree in this, that the Wicked is spared very often in a common Calamity ; though it be very general as well as terrible, yet many of them escape it.

31. Who shall declare his way to his face? and who shall repay him *what* he hath done?

32. Yet shall he be brought to the grave, and shall remain in the tomb.

Memory, and represent

33. The clods of the valley shall be sweet unto him; and every man shall draw after him, as *there are* innumerable before him.

34. How then comfort ye me in vain, seeing in your answers there remaineth falshood?

31. Which makes the Wicked so bold, that none dare reprove him much less is he in danger of being punished for his Offences, since God spares him, and Man dreads him.

32. The Pomp of his Funeral is answerable to the Splendour wherein he lived; and a stately Monument is raised to preserve his Memory, as if he were still living.

33. There he lies quietly in the Earth, and none disturbs his Ashes: he suffers nothing but what all Men shall do after him, as innumerable have done before him.

34. See then how ill you discharge the Office of Comforters, whose Answers have so little Truth in them. For you maintain that Prosperity is the inseparable Com-

panion of Piety; when every Body can tell you, that none flourish more than the Wicked, and that Calamities are common to all Mankind.

## CH A P. XXII.

### A R G U M E N T.

*Though Job had clearly stated the Controversie in the foregoing Chapter, yet Eliphaz would not yield; but begins the Combat a third Time, without any Ground at all, but a pure Mistake, as I have expressed it in the first Verse. And to avoid the Reproof, which had been given him, of repeating merely the same Things; he now brings in a Catalogue, though (without any proof, so much was his anger and bitterness increased,) of the particular Sins, both against GOD and against his Neighbour, of which he supposes Job to have been guilty. Else, he still boldly concludes, GOD would not have punished him with such severity, that there was not a greater instance of his Indignation to be found any where; unless it was in the Old World, and in Sodom. Tet*  
*he*

*be hath so much Moderation, that he invites him at last to Repentance, and promises him the happy Fruit of it; as he had done in his first Speech, but not in his second. Nay, he tells him, in Conclusion, for his encouragement, that he should be able to do as much for a Nation, as Ten righteous Men, could they have been found there, might have done for Sodom.*

1. **T**HEN Eliphaz the Temanite, answered, and said,

Divine Providence of Injustice, in suffering the Wicked to prosper, and the Righteous to be afflicted,) grew very angry, and said,

2. Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3. *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*

4. Will he reprove thee for fear of thee? will he enter with thee into judgment?

5. *Is not thy wickedness great? and thine iniquities infinite?*

6. For thou hast taken a pledge from thy brother for nought, and stripped the

1. **T**HEN Eliphaz, not being able to deny all this, and yet not minding the Scope of it, (but imagining Job had accused the Divine Providence of Injustice, in suffering the Wicked to prosper, and the Righteous to be afflicted,) grew very angry, and said,

2. Is God ever the better for any Thing that we do? Because a wise Man receives great Benefit by his Vertue, shall we think that God is a Gainer by it too, and that He is bound to reward it?

3. Doth He, who needs nothing, (being Possessor of all Things,) desire thou should'st be righteous for His own Advantage? or will it turn to His profit, if thou livest never so unblameably?

4. Or, on the contrary, is he afraid thou should'st hurt Him by thy Sins, and will therefore punish them? Is this the Reason that He now afflicts thee, to prevent the Damage they might do Him?

5. Are not rather thy Sins against God and against Men so great and so numberless, that no other Cause is to be sought of thy fore and multiplied Punishments?

6. For (to begin with those against Man) thou hast been a Tyrant, and exacted Pawns of thine own Kindred for little or nothing: and hast

the naked of their  
cloathing.

7. Thou hast not  
given water to the  
weary to drink, and  
thou hast withholden  
bread from the hun-  
gry.

8. But *as for* the  
mighty man, he had  
the earth, and the  
honourable man  
dwelt in it.

9. Thou hast sent  
widows away empty,  
and the arms of the  
fatherless have been  
broken.

Justice done them;  
thee, and had all the  
Means of Defending themselves ta-  
ken from them.

10. Therefore snares  
*are* round about thee,  
and sudden fear  
troubleth thee;  
dreadful Plagues have

11. Or darknes  
*that* thou canst not  
see, and abundance  
of waters cover  
thee.

12. *Is* not God in  
the height of hea-  
ven? and behold the  
height of the stars,  
how high they are.

13. And thou say-  
est, How doth God  
know? can he judge  
through the dark  
cloud?

hast stript even those of their Gar-  
ments, who had no more but just to  
cover their Nakedness.

7. Thou hast been hard-hearted  
to the weary Traveller, when thou  
sawest him ready to die with Thirst,  
or with Hunger.

8. But *as for* the Great and the  
Powerful, all thy Estate was at his  
Service: if he brought the Title  
to any Land in question, he was  
sure to carry the Cause by thy Fa-  
vour to him.

9. When at the same Time the  
poor Widows and Orphans (whose  
Protection God hath in a special  
Manner commended to us) could  
not obtain the Favour of having

Justice done them; but were crush'd and broken by  
thee, and had all the Means of Defending themselves ta-  
ken from them.

10. Thou art guilty, sure enough,  
of some such Sins as these, which  
are the Cause that now thou art be-  
set with these Calamities, and most  
dreadful Plagues have on a sudden confounded thee.

11. Oh thy Blindness! dost thou  
not yet see how God hath propor-  
tioned thy Punishment to thy  
Crimes? hath the Depth of the  
Afflictions wherein thou art plung'd,  
quite taken away all Sense from thee?

12. Is not God above the Hea-  
vens? behold, He is the Head  
and Governour of the Stars, al-  
though they be so high; and there-  
fore how should'st thou think to e-  
scape his Justice?

13. But perhaps thou fanstest  
(such is thy Impiety against Him,  
as well as Cruelty to thy Neighbour)  
that, because He is so high, He  
minds not what is done here below:

or

or that He cannot discern the Difference of Things so very remote, through such a Mist as is between us.

14. Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15. Hast thou marked the old way which wicked men have troden?

16. Which were cut down out of time, whose foundation was overflowed with a flood.

17. Which said unto God, Depart from us: and what can the Almighty do for them?

remember what God then did to them, for their horrid Ingratitude to Him?

18. Yet he filled their houses with good *things*, but the counsel of the wicked is far from me.

19. The righteous see it, and are glad: and the innocent laugh them to scorn.

20. Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21. Acquaint now thy self with him, and

14. He is wrapt, thou imaginest, in such thick Clouds, that they obscure us from his sight: or He is confined to the Heavens, and so busied in their Affairs, that He hath no Leisure to attend to ours.

15. But didst thou never observe, or hast thou forgotten, the Course of the old Atheistical World, who ran licentiously into all Manner of Wickedness?

16. To whom God therefore put a Stop, by destroying them before their Time, and carrying them quite away with the Flood, when they thought themselves firmly settled in the Earth;

17. And were saying, (as thou would'st have us believe the Wicked now do, and yet prosper, XXI. 14.) We have nothing to do with God, nor He with us. Dost thou

remember what God then did to them, for their horrid

18. Who had filled their Houses with all Manner of good Things: O vile Wretches! whose wicked Thoughts I abhor as much as thou thy self, (XXI. 16.)

19. Whose Overthrow *Noah* and his Family beholding, rejoiced in God's righteous Judgment: That innocent Man derided their Incredulity.

20. Whereas we, who believe God's Care and Providence, are untouched in our Estates; when the Reliques of those impious Men are devoured by Fire from Heaven.

21. Let me advise thee therefore, (whom God hath not yet quite con-

and be at peace : thereby good shall come unto thee. and doubt not but return to thee.

22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23. If thou return to the Almighty, thou shalt be built up : thou shalt put away iniquity far from thy tabernacles.

ty, and remove the thine.

24. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

but confidently and

27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28. Thou shalt also decree a thing, and it shall be established unto thee :

and the light shall shine upon thy ways.

consumed,) to joyn thy self to the Society of the Righteous, and to become like *Noah* : then be secure, by that Means all Happiness shall

22. Do not refuse the Instruction which such Men give thee from God ; but heartily embrace it, and faithfully preserve it, to be the Rule of thy Life.

23. Thou shalt soon feel the comfortable Fruits of it : for if thou return to the Almighty, who hath laid thee thus low, He will return to thee, and raise thee up as high as ever : He will pardon thine Iniquity, and remove the Punishment of it far from thee and

24. Thou shalt recover all thy Losses with Usury ; and no more value Gold than the Dirt, on which it shall lie ; nor the purest Gold more than the Pebbles in the Brook.

25. Thou shalt be at no pains to secure thy vast Heaps of Gold and Silver ; because thy Almighty Restorer, who gave them to thee, will defend them better than the strongest Fortrefs, and be Himself thy Treasure.

26. For then thou shalt be so far from doubting of his Care over thee, that thou shalt delight to think how He loves thee : thou shalt not be dejected any more, but cheerfully expect his Blessing on thee.

27. Thou shalt ask nothing of Him, but thou shalt obtain it ; and have abundant Cause to be continually giving Thanks to Him, for his bounteous Goodness in fulfilling thy desires.

28. Thou shalt accomplish whatsoever thou designest, and all thy Undertakings shall be prosperous.

29. When Men are cast down, then thou shalt say, *There is lifting up:* and he shall save the humble person.

30. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

29. Thou shalt pray to God also to lift up others, who are in a low Condition; and He shall grant thy Petitions, by delivering him that is depressed.

30. Yea, a whole Country shall owe its Safety to thy Innocence: it shall be delivered by thy pious Prayers and blameless Actions.

## C H A P. XXIII.

## A R G U M E N T.

*To the foregoing Discourse of Eliphaz, Job thought at first to make no Answer, but only by Complaints of their Injustice, and fresh Appeals to GOD: by whom he desires, more earnestly than ever, to be tried; being assured that He would acquit him. And though for the present GOD was not pleased to give him Audience, (of which he complains with too much Passion;) yet he maintains that Hope, which began to appear in his Soul, (in his last Discourse with Bildad, Chap. XIX.) that GOD would at last clear him from all the Aspersions which were cast upon him.*

1. **T**HEN Job answered, and said,

2. Even to day is my Complaint bitter: my stroke is heavier than my groaning.

3. Oh that I knew where I might find him! that I might come even to his seat!

1. **T**HEN Job, hearing his Person thus defamed, and his Discourse perverted, renewed his Complaints, and said,

2. Still my just Defence of myself is judged to be Rebellion against God: which renders my Sufferings heavier than all my Sighs and Groans can express:

3. And makes me once more Appeal to God, and wish I could be admitted into his Presence, (so free I am from the Conscience of any Guilt,) and approach even to his Judgment-seat.

4. I would order my cause before him, and fill my mouth with Arguments.

5. I would know the words which he would answer me, and understand what he would say unto me.

6. Will he plead against me with his great power? No, but he would put strength in me.

7. There the righteous might dispute with him; so should I be delivered for ever from my judge.

8. Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9. On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.

10. But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Afflictions, as Gold is by the Fire, I doubt not I shall be cleared from these Imputations which you lay upon me.

11. My foot hath held his steps, his way have I kept, and not declined.

12. Neither have I gone back from the commandment of his lips,

4. I would set before Him the Justice of my Cause; and fill my Mouth with Confutations of your false Accusations.

5. I would press to know his Judgment of me, and diligently attend to the Sentence which He would pass upon me.

6. Do you think He would make no other use of his absolute Power than to oppress me? I cannot believe it; He would rather employ it to support me;

7. Till at his Bar I had proved my self a righteous Person, and been perfectly acquitted by him my righteous Judge.

8. But all these, alas! are vain Wishes; for which Way soever I turn my self, whether to the East or to the West, I cannot see Him appear to do me right.

9. He works and moves invisibly in all other Quarters of the World; but I can discover nothing He does to clear my Innocence.

10. My only Comfort is, that though I cannot know all his Ways, yet He, being every where, knows the whole Course of my Life: and when He hath proved me by these Afflictions, as Gold is by the Fire, I doubt not I shall be cleared from these Imputations which you lay upon me.

11. I am sure I have ever followed his Guidance, and so stedfastly observed his Commandments, that no Temptation hath made me swerve from them.

12. I have prevented the Advice you give me, (XXII. 22.) having never done otherwise than He bid me,

lips, I have esteemed the words of his mouth more than my necessary food.

13. But he is in one mind, and who can turn him? and what his soul desireth, even that he doth.

14. For he performeth *the thing that* is appointed for me: and many such things are with him.

15. Therefore am I troubled at his presence: when I consider, I am afraid of him.

may think fit still to

16. For God maketh my heart soft, and the Almighty troubleth me:

17. Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

me, and laid up his Words more carefully than my necessary Provision for this Life.

13. But for the present this doth not at all move Him to relieve me: He continues his Purpose, (whatever it be,) and none can alter it, no more than they can hinder the fulfilling of it.

14. For what He hath resolved to inflict upon me, that I find He will accomplish: and many such Things as these He doth, of which He will not give us the Reason.

15. This terrifies me, when I reflect upon it, notwithstanding my Innocence: I tremble at the Thoughts of his absolute Power and unsearchable Wisdom, which continue these Afflictions;

16. Which by the Weight of them have broken my Spirit, and made me so timorous that I cannot but dread the Danger I am in of suffering more from his Almighty Hand.

17. For still He keeps me alive under all these Evils which I endure; and will not let me have the Favour to die by that Hand which strikes me so severely.

## CHAP. XXIV.

### ARGUMENT.

*Upon farther Consideration, Job thought good again to confute their rash Assertion, about the Plagues which always befall the Wicked, by an Induction of Particulars that prove the contrary. Among which, the wild Arabs, he tells them, are a notorious instance, whose Profession is Rapine, and yet they thrive and prosper in it; v. 5, &c. And so do the more civiliz'd Oppressours, of whom he says something before,*

fore, and again v. 11, 12. *Where he seems to reflect upon hard Landlords, and griping Merchants and Traffickers in Cities. To whom he adds Murderers, Adulterers, Pyrates, with several other wicked Villains, (in the Conclusion of the Chapter,) who notwithstanding die like other Men, and are not called to an Account for their enormous Crimes, in this present World.*

1. **W**HY, seeing times are not hidden from the Almighty, do they that know him, not see his days?

2. *Some remove the land-marks; they violently take away flocks, and feed thereof.*

Cattle, and (not content with that) owning it when they have done, by putting them openly into their Pastures?

3. They drive away the ass of the fatherless, they take the widow's ox for a pledge.

Widow, for the Security of her Debt, the only Ox she hath wherewith to plough her Ground.

4. They turn the needy out of the way: the poor of the earth hide themselves together.

5. Behold, as wild asses in the Desert go they forth to their work, rising betimes for a prey: the wilderness yieldeth food for them, and for their children.

they neither plough nor sow) maintain their Families.

1. **B**UT, to answer a little what you have so often asserted; If Punishments from the Almighty be so apparent and visible upon the Wicked, why do not they who are truly Pious, see these publick and open Judgments?

2. Especially when the Wickedness of some of them is so notorious, that they violate all known Rights; seizing on the Lands of their Neighbours, taking away their

3. If a poor Fatherless Child have an Ass left him to carry his Burdens, they drive it away on some Pretence or other; and have no more Mercy than to take of the Widow, the only Ox she hath

4. They offer Abuses to helpless People upon the High-way: so that the meaner Sort dare not appear, for fear of their Insolence or their Violence.

5. And you shall see others of them, who (making Pillage their Trade) leave the Cities and Towns, and go to skulk in Forests and desert Places: where, becoming wild and savage, they live on Rapine and Spoil; in which they are so diligent, that those Wildernesses (where

6. They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7. They cause the naked to lodge without cloathing, that *they have* no covering in the cold.

8. They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

Holes of Rocks; where they endeavour to shrowd themselves, when they see a Tempest coming.

9. They pluck the fatherless from the breast, and take a pledge of the poor.

Breasts; and carry away the Poor (pretending they owe them something) to make them their Slaves.

10. They cause *him* to go naked without cloathing, and they take away the sheaf *from* the hungry:

11. Which make oyl within their walls, and tread *their* wine-presses, and suffer thirst.

12. Men groan from out of the city, and the soul of the wounded crieth out: yea, God layeth not folly *to them*.

examples of his Displeasure, nor can we tell when He will punish them for their Injustice and Cruelty.

6. For they make Inroades out of those Woods, into the neighbouring Fields and Vineyards; and thence wickedly carry away the Corn and the Grapes, never regarding who is the Owner of them.

7. They spare not the poor Reapers and Vintagers; but stripping them to their very Skin, leave them never a Rag to defend them from the Cold, when they go to rest after their wearisome Labours.

8. They are exposed (poor Wretches!) to the Injury of the Weather, as they lie asleep at the Foot of Mountains: they have no whither to run, but into Caves and

9. Nay, the Persons of Men are not safe from the Violence of these Outlaws: but they snatch away young Children from their Mothers

10. Whom when they have stoln, they will not allow so much as Cloaths to cover their Nakedness; nor let him that is ready to starve, eat of the Sheaf which he hath gleaned.

11. They cause these miserable Creatures to press out their Oyl and their Wine in their Cellars; but let them not tast a Drop, though they be ready to die with Thirst.

12. Whole Cities groan under the Oppression of some or other of these wicked Men, and cry out like those that are dying of their Wounds: and yet God, who knows all this, doth not make them Ex-

13. They are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.

they presently seek to hide themselves, that they may not be discovered.

14. The murderer rising with the light, killeth the poor and needy, and in the night is as a thief.

Woods, he turns Robber, and rifles rich Mens Houses in the Night.

15. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me, and disfigureth his face.

but lest they shou'd, prevent discovery.

16. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light.

ter; but it is the Night which brings them together, to act the Works of Darkeness.

17. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18. He is swift as the waters, their portion is cursed in the earth: he beholdeth not the way of the vineyards.

13. The World would be very empty, if He should destroy all such Persons; for besides these open, there are more secret Sinners, who look upon the Light as their Enemy: They dare not be seen in the Day-time; or if they be espied,

14. The Murderer, for instance, rises before the Sun, to kill those whose Poverty calls them up to early Labour; and then lurking all Day in the close Thickets and

15. The Adulterer also, whose Eye hath let an unlawful Love into his Heart, waits for the Dusk of the Evening, to favour his lewd Desire: Then he hopes no Body he meets withal will know him; he wraps his Face in his Cloak, to

16. And, when all are at rest, he will dig through the walls of Houses, if there be no other Way to come at the Adulterers: The Assignment was made between them in the Day-time, and the Place then mark'd out, at which he may most easily enter,

17. These are their delight; and if they chance to Sleep too long together, and the Morning surprise them, they are ready to die with fear: if any one know them, they are in the very Agonies of Death.

18. To this wicked Crew you may add the Pyrate, who robs upon the Sea, and runs from one little Creek to another in swift Ships: which bring him in so much Riches, that

that he despises the Employment of those who till the Earth and plant Vineyards, as poor and unprofitable.

19. Drought and heat consume the snow waters: *so doth the grave those which have sinned.*

19. And yet all these, after they have spent their Life in such horrid Villanies, do not die of lingring and tormenting Diseases; but go down to the Grave as easily as Snow Water sinks into the dry Ground when it is melted by the Sun.

20. The womb shall forget him, the worm shall feed sweetly on him, he shall be no more remembred, and wickedness shall be broken as a tree.

20. God sets no such Mark of his Displeasure upon him, but that his Mother may soon forget him: The Hand of Justice doth not hang him on a Gibbet for the Birds to feed on; but he is carried to his Grave like other Men, to be the sweet Food of Worms. There he lies quietly, and neither he nor his Wickedness are any more remembred than a Tree which is broken all to Shivers.

21. He evil intreateth the barren *that* beareth not: and doth not good to the widow.

21. This is true even of him who, to hide his Villany, kills the Child in the Womb of her whom he hath deflowred; and when he hath abused a poor Widow, makes her no satisfaction.

22. He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

22. The greatest Persons are not able to stand before him: When he rises up to assassinate, there is no man, be he never so strong, is sure of his Life.

23. *Though* it be given him *to be* in safety, whereon he resteth: yet his eyes are upon their ways.

23. Though he give you his Hand, and promise you security so solemnly, that you think you may rely upon him; yet he watches all Occasions, and lies in wait secretly, to do you Mischief.

24. They are exalted for a little while, but are gone, and brought low: they are taken out of the way, as all *other*, and cut off as the tops of the ears of corn.

24. Thus these impious Men flourish and are lifted up above all other; and then they depart the World without any Punishment: They are laid down and shut up in their Graves like all other Men; nay, they die as easily (without those tedious Pains which some endure)

dure) as the Top of an Ear of Corn is cropt with your Hand.

25. And if it be not so now, who will make me a liar, and make my speech nothing worth?

25. All this I know to be so true, that I challenge all the World to disprove me: I am sure it is not in any Man's Power to shew that my Discourse is frivolous.

## CH A P. XXV.

### A R G U M E N T.

*The foregoing Discourse of Job, in the XXIV. Chapter, was so undeniable, that Bildad begins to break off the Dispute. For he says not a Word to it, but only advises him to speak more reverently of the Majesty of GOD, than he imagined he had done in his Appeal to him, Chap. XXIII.*

1. **T H E N** answered Bildad the Shuhite, and said,

beware how he reflected upon the Justice of GOD, or imagined himself to be just if He examined him. The Words were these;

2. Dominion and fear are with him, he maketh peace in his high-places.

as He is in the heavenly Places, where they never rebel against his Orders.

3. Is there any number of his armies? and upon whom doth not his light arise?

4. How then can Man be justified with GOD? or how can he be clean *that is* born of a woman?

1. **T H E N** Bildad, (whose Turn it was to speak) being unable to refute what Job had said, only desired him in a few Words, to

only desired him in a few Words, to

2. Take heed what thou sayest of GOD, the Sovereign of the World, who ought to be worshipped by thee with the most awful Reverence;

as He is in the heavenly Places, where they never rebel against his Orders.

3. Hath He not innumerable Troops of Angels and other Creatures, all ready to execute his Pleasure? And where is the Man that is out of the Verge of his all-over-spreading Providence?

4. Why then doth such a pitiful Wretch as he talk of his Righteousness, before this glorious Majesty? He forgets sure the Condition of his Birth, who pretends to Purity in his Sight.

5. Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6. How much less man *that is a worm,* and the son of man *which is a worm.*

5. Let a Man lift up his Eyes as high as the Moon, nay, look as far as the Sun and the Stars of Heaven, he shall find that they have their Spots; nay, in His Presence, have no Lustre at all.

6. What can be expected then from miserable Man or his Posterity; who, being full of Corruption whilst they live, can be nothing but Rottenness when they are dead?

## CHAP. XXVI.

## A R G U M E N T.

Job bearing Bildad wander so far from the the Business, derides his grave affectation of Wisdom; and tells him, that though he talk'd as if he thought himself fit to be a Coadjutor to GOD Almighty, yet as his Discourse was impertinent, so it was but mean and flat, in comparison with what he was able to speak himself concerning the Omnipotent Wisdom of GOD: which he sets forth in a far more lively manner.

1. **B**UT Job answered, and said,

2. How hast thou helped him *that is without power?* how savest thou the arm *that hath no strength?*

3. How hast thou counselled him *that hath no wisdom?* and how hast thou plentifully declared the thing as it is?

4. To whom hast thou uttered words? and whose spirit came from thee?

1. **T**O this Job replied almost as briefly; saying,

2. O wonderful Advocate! How excellently hast thou defended him who hath no need of thy Help? Dost thou think to do the Almighty any service by such Discourses?

3. What admirable Advice would'st thou give Him in his Government of the World, if He would admit thee to be his Counsellour, who imaginest, no doubt, thou aboundest with Wisdom, and hast hit the very Mark?

4. Dost thou think me ignorant of such Things as these? or canst thou pretend to any extraordinary Inspiration concerning them? 5.

5. Dead *things* are formed from under the waters, and the inhabitants thereof. 5. I know, as well as thou canst inform me, the Power of God; which appears not only in the Heavens, (to which thou biddest me look,) but even in the lowest Parts of the Earth: where vast Giant-like Creatures are formed under the Water, whose Inhabitants are innumerable.

6. Hell *is* naked before him, and destruction hath no covering. 6. Nor is his Knowledge, I am sensible, less than his Power; but penetrates into the greatest Depths: the very Dead, who are quite removed out of our Sight, being perfectly visible unto him.

7. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. 7. Who by his wonderful Power and Wisdom stretches out the whole World from one Pole to the other: which He alone sustains; as He doth this Globe of Earth hanging in the Air, without any Thing to support it.

8. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. 8. It is He who binds up the fluid Waters, as it were in Bags, and keeps them a long Time hanging in the Clouds: through which they do not burst all at once, but distil by Drops, to moisten the Earth in due Season.

9. He holdeth back the face of *his* throne, and spreadeth his cloud upon it. 9. These Clouds he spreads before the glorious Face of Heaven, to restrain the Beams of the Sun from scorching the Earth.

10. He hath compassed the waters with bounds until the day and night come to an end. 10. He hath inclosed the Waters of the Sea in Shores; and so exactly compassed them about, that as long as the World lasts they shall not be able (be they never so furious) to exceed those Bounds, but still break all their Rage against them into Froth.

11. The pillars of heaven tremble, and are astonished at his reproof. 11. And yet the highest Mountains, which look as if they were the Pillars and Supporters of the Heavens, quake and tremble, when He Thunders and Lightens upon them.

12. He divideth the sea with his power, and by his understanding he smiteth 12. By his Power He raises a Tempest, which makes great Furrows in the Sea; and divideth, as it were, one part of it from another: and

teth through the proud. and (such is his Wisdom) He knows how to appease it again, and depress its proud Waves into the deadeft Calm.

13. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

13. Finally, by his wife Contrivance the Heavens were adorned, and made thus Beautiful, as we behold them: His Power made the milky Way, (and other celestial Signs,) whose Windings are so admirable.

14. Lo these are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?

14. And yet these are but very small Parcels of his Works: For, alas! it is very little that such as we can comprehend of Him; but the utmost Force of his Power is past all Understanding.

## CHAP. XXVII.

## A R G U M E N T.

*As Bildad began to decline the Dispute, so Zophar quite gives it over: either looking upon Job as incurably obstinate, or (as we might more charitably conceive, were it not for what we read XXXII. 1.) being convinced that he had more Reason on his side. Whose silence so raised the Spirit of Job, that he now triumphs over his Opponents: as the Word MASCHAL, which we render PARABLE, may denote. For it signifies among the Hebrews, an elegant ingenious kind of Speech; excelling, and, as it were, domineering over all other, in its pitiness or neatness, or some other rare quality. Such is the following Discourse of Job, which begins (in this Chapter) with a vehement Protestation, that he would never desert his Plea; nor yield to their Doctrine, that a remarkable Vengeance always attends upon Wickedness in this World: though he grants, and largely here asserts, that sometimes there doth.*

1. **M**OREOVER Job continued 1. **A**FTER Job had made some Pause, and Zophar (whose turn it was now to speak) had nothing at all to reply, he proceeded with greater Eloquence than ever to assert his Innocence; saying,

2. *As* God liveth, *who* hath taken away my judgment, and the Almighty, *who* hath vexed my soul; that they have taken away all the Pleasure of Life from me:

3. All the while my breath *is* in me, and the spirit of God *is* in my nostrils,

4. My lips shall not speak wickedness, nor my tongue utter deceit.

5. God forbid that I should justify you: till I die I will not remove my integrity from me.

6. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

7. Let mine enemy be as the wicked; and he that riseth up against me, as the unrighteous.

8. For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9. Will God hear his cry when trouble cometh upon him?

2. I protest by the Eternal God, who, for the present, will not judge my Cause; by the Omnipotent Lord of the World, who hath loaded me with so many Afflictions,

3. I protest, I say, that as long as I have Breath in my Body, and He shall enable me to speak a Word,

4. My Tongue shall be the faithful Interpreter of mine Heart, and I will never speak otherways than I think.

5. Therefore never hope I will yield to your Opinion, which I know to be false: no, I abhor the Thought of it, and will sooner die, than confess the Guilt which you charge me withal.

6. You shall never extort that from me, but I will resolutely maintain my Righteousness, and not be perswaded by any Reasons to desert its Defence: my Conscience doth not hitherto accuse me, and it shall never upbraid me hereafter, for betraying mine Innocence.

7. And let me tell you, he that sets himself against me, and would have me thought wicked, shall be found so himself in the End: I say again, he shall prove himself unrighteous sooner than me;

8. Who knows very well, it is madness for a Man to counterfeit Piety, when he hath none: for though he may get Riches by that Pretence while he lives, yet what hope hath he when he dies?

9. Nay, before that, when any Calamity comes upon him, will God give any regard to the Cries of one who regardeth him so little?

10. Will he delight himself in the Almighty? will he always call upon God?

11. I will teach you by the hand of God: *that which is* with the Almighty will I not conceal.

12. Behold, all ye your selves have seen *it*, why then are ye thus altogether vain?

13. This *is* the portion of a wicked man with God, and the heritage of oppressours, *which* they shall receive of the Almighty.

14. If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15. Those that remain of him shall be buried in death: and his widows shall not weep.

16. Though he heapeth up silver as the dust, and prepare raiment as the clay:

17. He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

10. Or will he himself have the Confidence to go to God, and expect any Comfort from Him? will he not rather despond in such a Case, and cease to call upon Him?

11. Do not disdain to learn of me, and I will make you understand what God doth with the Wicked; and discover to you some of the Secrets of his Almighty Providence.

12. Behold, there is not one of you but hath by his own Experience found what I am about to say to be certainly true; and yet such is your Vanity, you will defend an ungrounded Opinion.

13. I grant that a wicked Man (but not all wicked Men, as you maintain) doth sometimes receive such Punishment from God as he deserves: which might make other tyrannical Oppressors fear to meet with the same Vengeance.

14. We have seen, for instance, his numerous Posterity fall by the Sword of Justice or War; or by the Fury of a popular Tumult: and they who escaped were reserved to perish with cruel Hunger;

15. Or else with such pestilential Diseases, that none would adventure to bury them, nor did their Widows survive to lament them.

16. So that if he have treasured up such heaps of Riches, that he values Silver no more than Dust, nor costly Apparel and Furniture, than the Mire of the Street;

17. He shall have only the Trouble of gathering them together, but none of his shall enjoy them: God shall translate all these Treasures to another Family, who shall do more Good with them.

18. He buildeth his house as a moth, and as a booth that the keeper maketh. the Booth, which is of a Garden.

18. He builds a goodly Fabrick, out of which he is as easily shaken as a Moth out of a Garment: and it shall not be more durable than made for him that keeps the Fruits

19. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

19. And when he dieth, he shall have no Monument made for him: nay, while he lives it so falls out, that he looks about him, and sees that every Body hath deserted him.

20. Terrors take hold on him as waters, a tempest stealeth him away in the night.

20. Innumerable Terrors then break in upon him and surprize him, like an Inundation of Waters; the Divine Vengeance, like a violent Tempest, unexpectedly hurries him away.

21. The east wind carrieth him away, and he departeth: and as a storm, hureth him out of his place.

21. Some pestilent Vapour blasts him irrecoverably; and as certainly kills him, as a Whirlwind hurls Things out of their Place.

22. For God shall cast upon him, and not spare: he would fain flee out of his hand.

22. Or God shall send some other Mischief so fast upon him, (without any pity to him, who had none for others,) that all the Attempts shall be in vain which he makes to escape the Vengeance.

23. Men shall clap their hands at him, and shall hiss him out of his place.

23. At which the Beholders shall rejoyce, and applaud God's righteous Judgment: (which I confess He sometimes executes:)

They shall hiss at his Name when he is dead, in that very Place where he hath been so much magnified.

## CHAP. XXVIII.

### ARGUMENT.

*The Connexion of this Chapter with the foregoing, I hope I have truly expressed in the first Verse. And that being found, it is not difficult to see at what it drives; viz. to stop the busie Enquiry of Mankind,*  
*who*

*who are very wise, he shews, in other Things, but have not wit enough to comprehend the Reasons why GOD doth not inflict those Punishments upon all wicked Men, which fall upon some. It is not needful to set down here, how this Argument is managed, (with such admirable elegance of Words, and such weightiness of Matter, as makes it deserve the Name of Maschal, Parable, or Proverb,) because it will sufficiently appear in the Paraphrase.*

1. **S**urely there is a vein for the silver, and a place for gold, *where they find it.*

Mines of Silver and Gold, must not think to find out this Secret, which GOD hath reserved to himself.

2. Iron is taken out of the earth, and brass is molten out of the stone.

3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4. The flood breaketh out from the inhabitants; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5. *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6. The stones of it are the place of sapp-

1. **Y**OU would have me give a Reason perhaps why GOD punishes some wicked Men, and not all: But the Wit and Industry of Mankind, which have discovered

Iron and Brass out of the Earth, and out of Stone.

2. They invent Means to extract Iron and Brass out of the Earth, and out of Stone.

3. There is no Mine so dismally dark, but there some Man or other sets Things in order for his Work; he searches to the very Bottom of it, and finds out those Stones which lie in the most abstruse and hidden Parts of the Earth.

4. A Flood breaks out from some neighbouring Place, and disturbs the Miners: (for the Waters seem as if they would stagnate there, and never stir a foot:) but by the hard Labour of Man they are drained, and leave the Place dry again.

5. Out of the Surface of the Earth he gets Herbs and Corn, for his Food and Sustenance; and underneath it he finds Lime and Brimstone, and such like fiery Stuff, for other uses.

6. He goes into Countries whose Stones are the Place where Sapphire

sapphires: and it hath dust of gold.

7. *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8. The lions whelps have not trodden it, nor the fierce lion passed by it.

Lions, whose hunger is action.

9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10. He cutteth out rivers among the rocks, and his eye seeth every precious thing.

that may requite his indefatigable Pains.

11. He bindeth the floods from overflowing, and *the thing that is hid*, bringeth he forth to light.

12. But where shall wisdom be found? and where *is* the place of understanding?

himself with busie Inquiries; but never be able, with all his Labour, to dive into the Bottom of this Secret, why God doth not punish all the Wicked, who so insolently concern him.

13. Man knoweth not the price thereof, neither is it found in the land of the living.

14. The depth saith, It

phires are lodged; and whose Dust to him is as good as Gold.

7. He treads in Paths which no Bird of Prey knoweth; which the most quick-sighted among them hath never seen:

8. Where the wildest Beasts, who search for solitary Places, never made their Den, or so much as approached; no not the ravenous

leads them every where to seek satisfaction.

9. He digs through the hardest Rocks by his obstinate Labour; and undermines Mountains, that he may find the Treasure hid in their bowels.

10. And if he meet with Waters which hinder his Work, he cuts a Chancel through the Rock to convey them away; and never rests till he hath discovered every thing

11. Nay, more than this, he stops the Course of Rivers, and leaves not a Drop remaining; that he may bring to light all that is hidden in the Bottom of them.

12. But though he be so successful in these Searches, he must not think to comprehend the Reasons of wise Providence. He may study as long as he pleases, and weary

himself with busie Inquiries; but never be able, with all his Labour, to dive into the Bottom of this Secret, why God doth not punish all the Wicked, who so insolently concern him.

13. Alas! this Wisdom is not to be purchased with all that wretched Man hath to give for it: it is not a Thing that any part of this World affords.

14. The Miners, poor Souls! dig

It is not in me: and the sea saith, It is not with me. dig they never so deep, are never like to come within the Reach of it; nor is it to be fetch'd by the Mariner from any of those Countries to which he sails.

15. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. 15. All the Gold and Silver which Men have heaped up by such long Toil and Labour, are too inconsiderable a Price to be offered for it.

16. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. 16. Though it be the purest Gold which comes from *Ophir*, together with all the precious Stones wherewith that rich Country abounds, they are of so little Value,

17. The gold and the chrystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. 17. That if you should add the Gold and the Chrystal which are brought from other Places, with all the Vessels made by the Art of Man of the most refined and massie Gold, they could do nothing to obtain it.

18. No mention shall be made of coral, or of pearls: for the price of wisdom is above Rubies. 18. The precious Stones which are fetch'd out of the Mountains of the East are not worthy to be named with it: Men may dive into the Sea, and fetch up Pearls, but this Wisdom lies a great deal deeper.

19. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. 19. The *Arabian* Topaz, which is so much esteemed for its wonderful Lustre, doth not come near it; nor are all the golden Ornaments which they wear in those Parts, proportionable to it.

20. Whence then cometh wisdom? and where is the place of understanding? 20. By what means then shall we get this Wisdom of which we are so desirous? who can shew us where it lies, that we may go and search for it?

21. Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. 21. We may ask this Question as often as we please, but none can resolve us: for it is concealed from all Men living; the most soaring Wits were never able to disclose it.

22. Destruction and death say, We have heard the same thereof with our ears.

(which is as far short of a full Account, as a Rumour is from a certain Knowledge,) that they will shortly make all Men equal; and then it will be of no great Moment, whether we have been happy or miserable.

23. GOD understandeth the way thereof, and he knoweth the place thereof.

24. For he looketh to the ends of the earth, and seeth under the whole heaven:

25. To make the weight for the winds; and he weigheth the waters by measure.

26. When he made a decree for the rain, and a way for the lightning of the thunder:

27. Then did he see it, and declare it, he prepared it, yea, and searched it out.

apparent; He fixed it therefore, and made these Laws perpetual: because, after all the search that could be made, He found no fault in it.

28. And unto man he said, Behold, the fear of the Lord that is wisdom, and to depart from evil is understanding.

highest Wisdom and Skill that Man can attain, is to be possessed with such a religious Fear of the great LORD of all;

22. Death is the best Informer, and the Grave the only Place where we may learn something of it. But this is all that they can tell us

23. None but GOD understands the Way and Method of his own Providence: He alone knows the Place of that Wisdom we inquire after; which is no where else but in his own Mind.

24. For who should govern the World but He, whose Understanding is infinite; and sees the Motions of all Creatures, from one End of it to the other?

25. Which He hath set in such exact Order, and given to them such just Measures, that the Wind cannot blow, nor the Waters flow, but in those Proportions which He hath prescribed.

26. To the like Laws He hath bound the Rain, and appointed the Course which the thundering Cloud shall take.

27. And when He ordered all these Things, He was pleased in the Wisdom which He saw in his Works; He made it visible and

apparent; He fixed it therefore, and made these Laws perpetual: because, after all the search that could be made, He found no fault in it.

28. And making Man at the same Time, He imprinted this Sense upon his Heart; that he ought to be an humble Adorer, not a Censurer, of his secret Wisdom, whereby He governs the World: For the

all, as not to dare to do any Thing which he knows will displease Him.

CHAP. XXIX.

ARGUMENT.

*To such Discourses as these, Job presumes his Friends would have given greater Attention, than it seems they did, had not the Vileness of his present Condition made his Speeches also contemptible. And therefore he puts them in Mind, with what reverence all his Orations were formerly received, by great and small: wishing GOD would restore to him those happy Days; and inserting, all along, some remarkable Instances of his Integrity (especially as a Judge) in the height of his Princely Prosperity, when he had an uncontrollable Power to do as he pleased, and yet never abused it, but employed it constantly for the Defence and Comfort of the meanest People in his Province.*

- |   |   |
|---|---|
| <p>1. <b>M</b>oreover Job continued his parable, and said,<br/>eloquent Vindication of himself; saying,</p> <p>2. Oh that I were as in months past, as in the days when God preserved me: would then give a greater Regard to my Misfortune:</p> <p>3. When his candle shined upon my head, and when by his light I walked through darkness:</p> <p>4. As I was in the days of my youth, when the secret of God was upon my tabernacle:</p> | <p>1. <b>H</b>ERE Job made another Pause, to see if his Friends would return any Answer: But they continuing silent, he proceeded in his</p> <p>2. Oh that God would re-establish me in that happy Condition, wherein sometime ago I was a principal part of his Care! You would then give a greater Regard to my Words, than</p> <p>3. Which hath left me nothing but only Wishes, that He would restore me those pleasant Days, when I saw nothing but continued Tokens of his Favour; by which I passed untouch'd through all the Inconveniencies and Troubles of this Life.</p> <p>4. Oh the flourishing Season of that prosperous Estate! would it were possible to recal the Felicity of those Days, when the Divine Providence</p> |
|---|---|

vidence treated me so kindly, that all my Answers were held for Oracles:

5. When the Almighty *was* yet with me, *when* my children *were* about me:

6. When I washed my steps with butter, and the rock poured me out rivers of oyl:

7. When I went out to the gate, through the city, *when* I prepared my seat in the street!

8. The young men saw me, and hid themselves, and the aged arose, *and* stood up.

their Seats, and, in Presence.

9. The Princes refrained talking, and laid *their* hand on their mouth.

10. The Nobles held their peace, and their tongue cleaved to the roof of their mouth.

11. When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

have beheld therein the all bare me.

12. Because I delivered the poor that cried,

5. When the Almighty Goodness had not ceased to be gracious to me; but I saw my self surrounded with my Children and Servants, waiting to know my Pleasure:

6. When my Lands were so fertile, and were blessed with such Plenty, as if the Rivers had flowed with Butter and Oyl:

7. When I went in State to the Court of Judgment, and sat on the Bench, in the open Place, where the People are wont to have their Causes heard:

8. And the Youth seeing me appear, were seized with such fear, that they durst not look me in the Face; and the Aged no sooner perceived me, but they rose up from Token of Reverence, stood in my

9. Immediately ensued a general Silence; the Princes themselves breaking off their Discourses, and not taking the liberty to speak a Word.

10. The Nobles and great Commanders could not have heard me with greater Attention and Stillness, if they had quite lost their Voices, or their Tongues had been tied to the Roof of their Mouths.

11. And (so far was I from being a Tyrant, as you have accused me, XXII. 5, 6.) there was no Ear heard the Sentence I gave, but praised my Integrity; no Eye saw me after I had spoken, but you might

12. Because I never failed to ease the Poor when he complained of his

cried, and the fatherless, and *him that had none to help him.*

13. The Blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14. I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

tence which I pronounced, as a greater Ornament than the purple Robe on my Shoulder, and the Diadem upon my Head.

15. I *was* eyes to the blind, and feet *was* I to the lame. 1

16. I *was* a father to the poor: and the cause *which* I knew not, I searched out.

(when there was an Obscurity in it,) till I had cleared the Business, and done him right.

17. And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18. Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

I should die quietly in mine own House, among my Children and Friends.

19. My root *was* spread out by the waters, and the dew lay all night upon my branch.

his Oppressions; the Fatherless, and such as had none to take their Parts, ever found me their Defender.

13. I had his Prayer for my Prosperity, whose Life and Estate I preserved, when he was in Danger of utter Undoing: and I made the sorrowful Widow such a joyful Woman, that she openly proclaimed my Praise.

14. For in the Morning I put on a Resolution to do justly, together with my Cloaths; and I never swerved from it all the Day after: But look'd upon the righteous Sentence

15. I instructed him who did not well understand his own Business; and assisted him who wanted means to carry on his Cause.

16. For the Poor I had such a paternal Affection; that it made me his Advocate as well as his Judge: and I never left studying his Cause, (when there was an Obscurity in it,) till I had cleared the

17. By which Means I disabled the Unjust to oppress them; and forced them to restore that which they had violently extorted from them.

18. And having done so many vertuous Actions, and being in such high Authority, I was apt to promise my self that, after an exceeding long and happy Life, I

19. For, being like a Tree whose Root spreadeth out it self by the Waters, and whose Boughs are perpetually moistned by the

sweet Dew of Heaven, I thought I should never wither.

20. My glory *was* fresh in me, and my bow was renewed in my hand.

21. Unto me *men* gave ear, and waited, and kept silence at my counsel.

22. After my words they spake not again, and my speech dropped upon them.

23. And they waited for me as for the rain, and they opened their mouthswide, as for the latter rain. thirsty Earth doth Corn.

24. If I laughed on them, they believed it not, and the light of my countenance they cast not down.

whatsoever pleasantness I used with them, it did not diminish my Authority among them.

25. I chose out their way, and fate chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

make me less familiar with them: for when I fate as a King, guarded with many Troops of Followers, I comforted the Meanest, and would not suffer them to be dejected.

20. My Esteem and Reputation increased every Day, and grew greater; and so did my Power to defend the Authority and Dignity I had obtained.

21. Though there was no need I should so employ it; for when I spake, all Men gave me the greatest Attention, and my Words were a Law to them:

22. Which when I had uttered, no Man contradicted, or so much as corrected; but it sweetly instilled it self, and sunk into their Hearts.

23. For they expected my Opinion, with the same eager Desire that the Husbandman doth the Showers, after he hath sown his Seed; they gaped for it as the for the latter Rain, to plump the

24. The Reverence they bare me was so great, that when I laid aside my Gravity, and jested with them, they would not believe it; but still took all I said to be serious: and

25. But if I went to visit them, they still preserved their Respect to me, and gave me the Preeminence. And as my Condescension to them did not make them less honour me, so their Submission to me did not

## CHAP. XXX.

### ARGUMENT.

*From the foregoing Account of his ancient Splendour, he*

*he takes Occasion to annex a no-less elegant Description of the Vileness of his present Condition. Hoping that the Consideration of such a prodigious Change (which he represents in several Particulars, and not without some touches still upon his Integrity) might at last move his hard-hearted Friends to some Compassion towards him: especially when they saw how near he was to his Grave, notwithstanding all his Prayers to GOD for Relief.*

1. **B**UT now they *that are* younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2. Yes, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3. For want and famine they were solitary: fleeing into the Wilderness in former time desolate and waste:

4. Who cut up mallows by the bushes, and juniper-roots for their meat.

5. They were driven forth from among men, (they cried after them, as after a thief.)

6. To dwell in the clefts of the valleys, in caves of the earth, and in the rocks.

1. **B**UT now, alas! there is so sad an Alteration, that the Youths who durst not look me in the Face, have the Confidence to mock and jeer me; even those Youths, whose Fathers were so mean, that I disdained to imploy them in the vilest Service.

2. Men, whom if I had had a Mind to imploy, were fit for nothing; being so lazy, littlefs, and unable to do any Business, that it was in vain to call them to it.

3. Beggarly Fellows, who, being ready to starve, were ashamed to be seen; and sneak'd into desert Places to hide their Poverty: it is but yesterday that they were most wretchedly miserable;

4. Satisfying their Hunger with those unfavoury Herbs, which they cut up in the Salt Marshes; and having no other Bread but the Roots of Juniper-trees.

5. They were driven from the Society of Men; and if ever they appeared, an out-cry was raised against them, as there is against a Thief when he is discovered.

6. They had no other Habitation, but the Clefts which the Brooks sometimes make in the Vallies; or the Caves which they found in other Parts of the Earth, or in the Rocks.

7. Among the bushes they brayed, under the nettles they were gathered together.

8. *They were* children of fools, yea, children of base men: they were viler than the earth.

9. And now am I their song, yea, I am their by-word.

common Entertainment to discourse of my Misery.

10. They abhor me, they flee far from me, and spare not to spit in my face.

11. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

cence in their insolent

12. Upon *my right hand* riseth the youth, they push away my feet, and they raise up against me the ways of their destruction.

13. They mar my path, they set forward my calamity, they *have* no helper.

lumnies; and are so fruitful in them, that they need none to help to invent them.

14. They came *upon me* as a wide breaking in of waters: in the desolation they rolled themselves *upon me*.

15. Terrours are turned upon me: they

7. Their Sighs might be heard, like the Braying of Asses, among the Thorn-bushes; they lurked together under Nettles or Thistles.

8. Being lewd Villains, the Children of obscure Parents; viler than the Earth upon which they trod.

9. And now I am become their Pastime: They have made Songs of my Calamity; and it is the

10. They express an abhorrence of me; and, as vile as they are, will not come near me; or if they do, it is only to shew their extream Contempt of me.

11. God, they see, hath scattered all my Estate, and by fore Afflictions laid me very low; which hath made them forget all Respect to me, and take an unrestrained Licence in their insolent Behaviour towards me.

12. They set up the very Boys to accuse me; they push me down, and then trample on me: I am become the beaten Path, as I may call my self, of their pernicious Reproaches.

13. They so disturb my Thoughts, that I know not what Course to take in this miserable Condition: which they heighten by their Calumnies; and are so fruitful in them, that they need none to help to invent them.

14. They assault me with such a Fury as Soldiers do their Enemies, when they have made a wide Breach in the Wall of a besieged City, and pour in all their Forces to destroy them.

15. This dismal Change hath fearfully astonished me, to see all my

they pursue my soul  
as the wind: and my  
wellfare passeth away  
as a cloud.

16. And now my  
soul is poured out  
upon me; and the  
days of affliction have  
taken hold upon me.  
Griev'd on me, and come

17. My bones are  
pierced in me in the  
night season: and  
my sinews take no  
rest.

18. By the great  
force of my disease, is  
my garment chang-  
ed: it bindeth me a-  
bout as the collar of  
my coat.

19. He hath cast  
me into the mire,  
and I am become  
like dust and ashes.

20. I cry unto thee,  
and thou dost not  
hear me: I stand  
up, and thou regard-  
est me not.

ently understandest my miserable Case.

21. Thou art be-  
come cruel to me:  
with thy strong hand  
thou opposest thy  
self against me.

22. Thou liftest  
me up to the wind:  
thou causest me to  
ride upon it, and dis-  
solvest my substance.

my Wishes and Hopes disperfed like  
the Wind, and all the Happiness  
I possessed passed away as swiftly as  
a Cloud.

16. I can do nothing now but  
melt into Tears; my very soul is  
ready to fain away with Grief;  
when I think how those joyful Days  
are gone, and what Distresses have  
seized on me, and come to take their Place.

17. In the Night (when Sleep is  
wont to bury our Grief) I feel such  
sharp Pains, as penetrate through  
my very Bones; my Blood boils  
so violently in my Veins, that I can  
take no rest.

18. It requires a great deal of  
Strength, when I would shift my  
Cloaths, to pull them off: my out-  
ward Garment, by the filthy Matter  
of my Sores, being glewed as fast  
to me, as the Collar of my Shirt.

19. I look as if I had been thrown  
into the Dirt: there is little Dif-  
ference between me and Dust and  
Ashes.

20. And, which is saddest of all,  
I call upon Thee, O God, but can-  
not prevail with Thee to relieve  
me: I continue praying and wait-  
ing for thy Help, and thou suffici-  
ently understandest my miserable Case.

21. But thy former Kindness to  
me is turned into such Severity,  
that it looks like Cruelty: Thou  
hast given me such deadly blows, as  
if thou hatedst me.

22. Thou didst lift me up on  
high, and madest me, as it were, to  
ride upon the Clouds: but hast  
thrown me down with so much  
the forer Fall, which hath broken  
me all in Pieces.

23. For I know *that* thou wilt bring me to death, and to the house appointed for all living.

24. Howbeit he will not stretch out *hi* hand to the grave, though they cry in his destruction.

25. Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

Tears; and was so sensibly touched with the Miseries of the Poor, that I ever relieved them.

26. When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27. My bowels boiled, and rested not: the days of affliction prevented me.

28. I went mourning without the sun: I stood up, *and* I cried in the congregation.

29. I am a brother to dragons, and a companion to owls.

30. My skin is black upon me, and my bones are burnt with heat.

31. My harp also *is*

23. So that I can think of nothing but dying, and going to my Grave; the common Sanctuary of all Mankind:

24. Whither thy assisting Hand will not pursue me: for though Men cry when they are sent thither, yet when they are there, all their Sufferings and Complaints are ended.

25. Strange, that I should be thus punish'd without any Mercy: was I wont to be so unmerciful to others? No, I never look'd upon Men under any hardship without

26. Which gave me good Hope that I should be very Happy: but instead thereof, the saddest Afflictions and Troubles are befallen me.

27. Which have so suddenly surpris'd me, that they have put me into the greatest Commotion and Disorder: my Bowels boil without the least intermission.

29. My Affliction is so constant without any glimpse of Joy, that I am a perpetual Mourner; and am not able to lie still, nor to refrain from Shrieks and Cries in the greatest Assemblies.

29. I can do nothing but lament: my self, as if I were one of those mournful Creatures, which make such doleful Noises in desert Places.

30. The boiling Heat of my Body hath so parched me, that my skin looks black; and the Marrow in my Bones and all my vital Moisture is dried up.

31. And, to say no more, all *is* Mirth

is turned to mourning, and my organ into the voice of them that weep. Mirth is banished my House, the musical Instruments are laid aside, and nothing but Mourning and Weeping come in their room.

## C H A P. XXXI.

## A R G U M E N T.

*It was possible his Friends might make quite another use than Job intended of the Relation he had made of his miserable Condition, in the Chapter foregoing: and therefore, lest it should harden them in their old Error, and they should take what he had said to be an Argument of his Guilt; he gives in this Chapter a large and particular Account of his Integrity, which in general he had so often asserted; laying his very soul, and the most secret Inclinations of it, open before them; together with the Actions of his whole Life, in his private Capacity, (for of his publick he had spoken before, Chap. XXIX.) both in respect of his Neighbours of all sorts, and in respect of GOD. To whom he again most solemnly Appeals, in the Conclusion of his Discourse, that he did not boast of more Virtues than he had; but would most gladly be tried before Him, by some impartial Judge. I need not here enumerate his Virtues, because they are plainly and distinctly expressed in the Paraphrase; and I do not pretend to give the intire Contents, but the Design only of each Chapter.*

1. **I** Made a covenant with mine eyes; why then should I think upon maid?

careful to avoid even the Occasions of Lasciviousness: And therefore how should I ever so much as deliberate to corrupt a Virgin?

2. For what portion of God is there from above? and what inheritance of the Almighty from on high?

1. **B**UT do not, I beseech you, any longer look upon these Sufferings as an Argument that I am not innocent; for I protest to you, I have been very resolute and

2. For I know there is a God in Heaven, an Almighty Being, who rules over all; and what could I expect from Him, as the Reward of such Impurity?

3. *Is not destruction to the wicked, and a strange punishment to the workers of iniquity?*

4. *Doth not he see my ways, and count all my steps?*

5. *If I have walked with vanity, or if my foot hath hastened to deceit;*

6. *Let me be weighed in an even balance, that GOD may know mine integrity.*

7. *If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands:*

8. *Then let me sow, and let another eat; yea, let my off-spring be rooted out.*

9. *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door:*

10. *Then let my wife grind unto another, and let others bow down upon her.*

11. *For this is an heinous crime, yea, it is an iniquity to be punished by the judges.*

3. *Doth it not lead to destruction? nay, do not strange and horrible Punishments fall upon the Workers of that Iniquity?*

4. *Is it possible to commit it secretly, that it shall not be known by Him, who observes every Motion, and tells every step I take?*

5. *If I have broke my Promises, or have been forward to deceive and cheat my Neighbour;*

6. *I refuse not to be tried: but rather desire my Actions may be scrupulously weighed and examined for GOD, I am sure, will approve of my upright Dealing.*

7. *If I have turned aside from the Rules of Justice for fear or favour; if I have coveted the Goods of other Men, or my Hands have taken any Bribes,*

8. *Let me be served in my kind, and let other Men eat the Corn which I have sowed, and pluck up the Trees (roots and all) which I have planted.*

9. *If my Heart hath been seduced to filthy Desires after another Man's Wife; if I have watched for his Absence, or some fair Opportunity to enter into his House, and defile his Bed;*

10. *Then let others take away my Wife from me, and make her the vilest Slave, whom they may use at their Pleasure.*

11. *I ever thought this a Crime of the highest Nature, an Iniquity to be corrected by the Severity of the publick Justice.*

12. For it is a fire  
that consumeth to de-  
struction, and would  
root out all mine in-  
crease.

12. For it is a Fire, which, if it  
be not extinguished, consumes Men  
and their Estates, yea, destroys  
whole Families and Kingdoms :  
and so incenses the Divine Displea-  
sure, that should it escape the Magistrates Punishment,  
I could never hope that any thing of mine (were I guilty  
of it) should thrive, but all come to utter ruine.

13. If I did de-  
spise the cause of my  
man-servant, or of  
my maid-servant,  
when they contend-  
ed with me :

13. So far was I from doing  
such foul Injuries to my Neighbours,  
that I never extended my Power to  
the Oppression of my Slaves : but  
was content to wave the Privilege  
the Law gave me, of using them as  
I pleased ; and to allow them a fair Hearing, when they  
had any difference with me.

14. What then  
shall I do when GOD  
riseth up ? and when  
he visiteth, what  
shall I answer him ?

14. For I thought with my self,  
that though Men could not punish  
me for my rigour towards them,  
yet I should never be able to excuse  
it to GOD, when He came to judge  
me ; nor tell what to answer, when He called me to an  
Account for my ill usage of them.

15. Did not he  
that made me in the  
womb, make him ?  
and did not one  
fashion us in the  
womb ?

15. I often also called to Mind,  
that there was not such a difference  
in our Estates, as there was an e-  
quality in our Births : and that  
we having one common Creator, my  
Slave was as nearly related to GOD  
as my self.

16. If I have with-  
held the poor from  
their desire, or have  
caused the eyes of  
the widow to fail ;

17. Or have eaten  
my morsel my self  
alone, and the fa-  
therless hath not eat-  
en thereof :

18. (For from my  
youth he was brought  
up with me, as with  
a father, and I have  
guided her from my  
mother's womb.)

16. Nor have the Poor any Rea-  
son to complain of me : for if I e-  
ver denied to satisfy their Desire,  
or let the Widow in vain expect my  
Relief ;

17. Or have sitten down at my  
Table alone, without the Company  
of Fatherless Children ;

18. (For whom I have always  
had a natural Compassion from my  
very youth ; I brought it into the  
World with me, and it hath been  
my Companion ever since ;)

19. If I have seen  
any perish for want  
of cloathing, or any  
poor without cover-  
ing:

20. If his loins  
have not blessed me,  
and if he were not  
warmed with the  
fleece of my sheep;

21. If I have lift  
up my hand against  
the fatherless, when  
I saw my help in  
the gate:

22. Then let mine  
arm fall from my  
shoulder-blade, and  
mine arm be broken  
from the bone.

23. For destruction  
from God was a ter-  
ror to me, and by  
reason of his high-  
ness I could not en-  
dure.

24. If I have made  
gold my hope, or  
have said to the fine  
gold, *Thou art my*  
confidence:

25. If I rejoiced  
because my wealth  
was great, and be-  
cause mine hand had  
gotten much:

26. If I beheld the  
sun when it shined,  
or the moon walking  
in brightness:

27. And my heart  
hath been secretly  
enticed, or my mouth  
hath kissed my hand:

19. If I have suffered any to pe-  
rish for want of Cloathing, or  
let the Poor go naked without a  
Covering;

20. If his Loins did not admo-  
nish him to bless me, as oft as he  
girded on his Garment, and he  
were not kept warm with the Cloth  
made of my Wool;

21. If I ever have beaten the Fa-  
therless, because I knew I should be  
too strong for him in the Court, in  
case he complained there of the  
Injustice:

22. Then let that guilty Arm  
fall off from my Shoulder, or be  
broken in two in the midst.

23. For I never thought I could  
escape the Divine Vengeance; the  
Dread of which affrighted me, when  
Men could not, from all such In-  
solence: for I knew I could not  
support my self against his Majesty.

24. Whose Favour I do not de-  
sire, if I have put my trust in Rich-  
es, and thought my self safe and se-  
cure because I was furnished with  
the noblest Treasures:

25. Or if I was vainly elated  
and puffed up with the large Pos-  
sessions left me by my Ancestours,  
or with the great Increase I had  
made to them by my own Industry.

26. If when I beheld the Sun a-  
rise, or the Moon appear in her  
full Lustre,

27. I ever entertained an Opini-  
on in my Mind that they were  
Gods, or kissed my Hand in To-  
ken of Worship and Reverence to  
them;

28. This also were an iniquity *to be punished* by the judge: for I should have denied the God *that is* above.

29. If I rejoiced at the destruction of him that hated me, or lift up my self when evil found him:

30. (Neither have I suffered my mouth to sin, by wishing a curse to his soul)

31. If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32. The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33. If I covered my transgression as Adam, by hiding mine iniquity in my bosom.

34. Did I fear a great multitude, or did the contempt of families terrifie me: that I kept silence, *and* went not out of the door?

35. Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and

28. This also were a fearful Crime, which God's Vicegerents should punish: because it were to put those Stars in the Place of Him who is above all Heavens.

29. Whom I do not wish to be my Friend, if I ever was glad at the Ruine of mine Enemy; or insulted over him, when any Mischief befel him:

30. (No, I was not so much as guilty of making any Imprecations against him, nor was provoked by his Malice to wish him dead:)

31. Though the People of my Family were so enraged at him, that, if I would have yielded to their Passion, they were ready to eat him up with an insatiable Anger.

32. Much less was I guilty of Unkindness to Strangers, whom I never suffered to lodge in the Streets: for the Door of my House stood open, that any Traveller might turn in there, if he pleased.

33. If I have studied to seem better than I am, and have not now made a free Confession; but, like our first Parent, have concealed or excused my Faults, and out of self-love have hidden mine Iniquity;

34. Because I dread what the People will say of me, or am terrified by the Contempt, into which the Knowledge of my Guilt may bring me with the neighbouring Families: then I am content my Mouth should be stoppt, and that I never stir out of my Door any more.

35. Oh that the Truth of all this might be examined by some equal Judge! Behold, I continue still to desire of God this Favour: And let him that can ac-

and *that* mine adversary had written a book. cuse me, bring in his Libel in writing against me.

36. Surely I would take it upon my shoulder, and bind it as a crown to me. 36. Surely I would not endeavour to obscure it, but openly expose it to be read by all; nay, wear it as a singular Ornament, which would when the World saw it disproved.

37. I would declare unto him the number of my steps, as a prince would I go near unto him. 37. I my self would assist him to draw up his Charge, by declaring to him freely every Action of my Life: I would approach him as undauntedly as a Prince, who is assured of the Goodness of his Cause.

38. If my land cry against me, or that the furrows likewise thereof complain: 38. For if so much as a bit of my Land was unjustly gotten, or I have defrauded those who ploughed it of their Wages:

39. If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their Life; 39. If I have taken the Fruits of it from my Tenants, and paid nothing for them; or let them such hard Bargains, that it broke their Heart:

40. Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended. 40. Then let Corn never grow there any more; but let it be overrun with Thistles, and the most stinking Weeds.

*Here Job ended his Defence.*

## CH A P. XXXII.

### A R G U M E N T.

*It appears by the 15. Verse of this Chapter, that there were several other Persons present, besides those that are named, when this Dispute was held between Job and his three Friends. Among whom there was a young Man named Elihu; and who was either a Syrian, (in which Language this Book was first written, and translated by Moses into Hebrew, says the Author of the Commentaries under Origen's name,) descended from the second Son of Nahor, Abraham's Brother, Gen. XXII. 21. or an Idumæan,*  
of

of the same Country with Eliphaz the Temanite, Jer. XXV. 23. I have made him a Syrian in my Paraphrase, because he is said to be of the Kindred of Ram: by whom we are to understand either Aram, or, as the Hebrews think, Abraham; by whom such Wisdom and Piety might be promoted in his Brother's Family, as is apparent in Elihu. Who, though much inferior to the rest in years, (for which Reason he had held his peace thus long,) yet was much superior to them in Knowledge. Which he discovers in the judicious Censures he here passes, not only upon the three Friends, but upon Job himself: whom he hath nothing to charge withal, relating to any Crime committed before this Affliction beset him; but thinks he had not managed the Dispute about it with so much Calmness and Submission to GOD, as became his Piety. In this he differs from those that spake before him: For I do not find that he blames him for any Miscarriages, but those only which he observed in the Heat of his Disputation; and he spends his time, rather in Justifying GOD, than in Carping at Job, as the other had done.

1. **S**O these three men ceased to answer Job, because he was righteous in his own eyes.

2. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

1. **A**ND his three Friends also left off Disputing with him; because they saw him immoveably fixed in the Opinion of his Innocence.

2. Which very much displeased a young Man, who had stood by all this Time, and heard what both Sides said for themselves. His Name was *Elihu*, descended from a Brother of *Abraham*: who was exceeding angry with *Job*, because he spent more Time in Justifying himself, than in Justifying God;

3. And with his three Friends also, because they were not able to maintain their Charge against *Job*, and yet had condemned him to be a wicked Hypocrite.

4. Now Elihu had waited till Job had spoken, because they *were* elder than he.

refume the Debate : for him to meddle, as long as his Elders had any Thing to say.

5. When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6. And Elihu the son of Barachel the Buzite, answered and said, I am young, and ye *are* very old, wherefore I was afraid, and durst not shew you mine opinion.

7. I said, Days should speak, and multitude of years should teach wisdom.

8. But *there is* a spirit in man : and the inspiration of the Almighty giveth them understanding.

9. Great men are not *always* wise : neither do the aged understand judgment.

10. Therefore I said, Harken to me, I also will shew mine opinion.

11. Behold, I waited for your Words ; I gave ear to your rea-

4. Yet he moderated his Passion so discreetly, that he said not a Word, till he had waited, as well as *Job*, to see whether they would because it was not fit, he thought, as long as his Elders had any Thing

5. But when he saw that none of the three offered to reply, but sate as Men that knew not what to say, he was not able to hold his Peace any longer :

6. But in this manner addressed himself unto them, saying, I have considered all this while mine own Youth, and your aged Experience ; which hath deterred me so much, that I have hitherto been afraid to interpose my Opinion.

7. I thought with my self, that it was becoming one of my small standing, to hear rather than to speak ; and to learn Wisdom in such grave Company as yours, rather than pretend to teach it.

8. But I see I was mistaken : Man is a very wretched Thing, though he live never so long, if God do not illuminate him. It is the Divine Inspiration which gives Understanding.

9. They are not always the wisest, who are in Authority, and the Teachers of others : nor do old Men always so well imploy their

10. Therefore let me intreat you to lend your Ears a little to me : I also will tell you what I think about this Matter.

11. Do not think me too forward : for I have with great Patience heard all your Discourses, and observed your

reasons, whilst you searched out what to say.

12. Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:

13. Lest ye should say, we have found out wisdom: GOD thrusteth him down, not man.

fictions; not we,

14. Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15. They were amazed, they answered no more: they left off speaking.

16. When I had waited, (for they spake not, but stood still, *and* answered no more.)

17. *I said*, I will answer also my part, I also will shew mine opinion.

18. For I am full of matter, the spirit within me constraineth me.

19. Behold, my belly *is* as wine *which* hath no vent, it is ready

your Arguments; and let you proceed till you have searched as far as you could into the Business:

12. And having duly considered and comprehended every Word, I must needs pronounce, that there is none of you hath confuted *Job*; nor said any Thing to the Purpose, in Answer to his Defence of himself.

13. For it is not sufficient for you to say, he is Obstinate; and therefore it is wisely done of us to leave him to GOD: He shall confound him, by continuing his Afflictions by our Arguments.

14. Which truly are so weak, that I shall make no use of them: But as *Job* hath directed none of his Words against me, so I shall trouble him with none of your Replies.

15. See, I beseech you, all you that hear us, how these Disputants are amazed; how silent they are, as if their Speech had forsaken them.

16. You are my Witnesses, that I have waited for Satisfaction: but after long Expectation they bring forth nothing; they are at a stand, and furnished with no further Answer.

17. Which made me resolve within my self, that I would have a share in this Dispute; and shew, as I have often told you, what my Opinion is concerning it.

18. And indeed it is high Time; for I am so full, by long thinking of what I have to say, that I am in Pain till I have uttered my Mind.

19. My Thoughts work within me, like new Wine in a Vessel: and we are both alike in danger

ready to burst like new bottles. danger to burst, unless there be a Vent.

20. I will speak, that I may be refreshed: I will open my lips, and answer. 20. I must speak therefore, if it be but to ease my self: I will open my lips, as they do such Vessels, and make an Answer, because I cannot with safety hold my Peace any longer.

21. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. 21. And, I beseech you, let me speak with all freedom; with regard only to the Cause, and not to the Person: and do not expect that I should complement, and give to Man any glorious Titles.

22. For I know not to give flattering titles, in so doing my maker will soon take me away. 22. For I do not understand that Art of soothing Men into a great Opinion of themselves; or if I did, I should not venture to use it; lest He that made me should presently stop my Mouth, for not dealing plainly.

## C H A P. XXXIII.

## A R G U M E N T.

*Here Elihu addresses his Speech to Job alone, (for he rejected all that the three Friends had said, as sufficiently confuted by Job in his Dispute with them,) and tells him, first, that he was the Man who would now plead with him in GOD's behalf, (as he had oft desired,) and that he was no unequal Match for him. And then begins to reprehend those Passages which he thought were blameable in Job's Speeches; particularly his insisting so much upon his Integrity: which, though true, should not have been mentioned without due Acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to question the Wisdom and Justice of GOD's Providence, because he did not understand it. For the Care of GOD over Man, and his Kindness to him, he shews, is so apparent, upon so many Scores, that it ought not to be denied because of the unaccountable Afflictions*

*fictions that may befall us; which we ought rather to think are one of the Ways whereby He doth Man good.*

1. **W**herefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2. Behold, now have I opened my mouth, my tongue hath spoken in my mouth.

3. My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5. If thou canst answer me, set *thy words* in order before me, stand up.

6. Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

the Man that appears for Him; who am made of the same Matter with thy self.

7. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8. Surely thou hast spoken in mine hearing,

1. **A**ND truly I think I need not use any farther Preface, to persuade thee, O *Job*, to hear my Discourse, and to give an attentive Ear to all I have to say.

2. Behold, now I begin; the Words are upon my Tongue, if thou art ready to receive them.

3. And I assure thee they shall be the unfeigned Language of mine Heart, which it shall not be hard for thee to understand: for the Instruction they give thee shall be clearly and perspicuously delivered.

4. And first of all consider, that I am no other Creature than what thou art; a Man, whom the Power of God hath formed, and then inspired with Life.

5. Thou needest not therefore decline the Encounter; but if thou art able to answer, set thy Forces in order against me, and stand up to oppose me.

6. Thou hast formerly desired (IX. 33. XIII. 3.) that some-body would appear in God's stead, to reason the Case with thee: Behold, thou hast thy wish; I am

the Man that appears for Him; who am made of the same Matter with thy self.

7. Look upon me, the Combate is not unequal (as thou complaindest when thou lookedst upon God, IX. 34. XIII. 21.) thou seest no dreadful Majesty in me to affright thee, nor any Power to oppress thee.

8. I do not accuse thee neither, as thy three Friends have done, of

ing, and I have heard the voice of *thy* words, *saying*,

9. I *am* clean without transgression, I *am* innocent; neither *is* there iniquity in me.

10. Behold, he findeth occasions against me, he counteth me for his enemy.

11. He putteth my feet in the stocks, he marketh all my paths.

12. Behold, *in* this thou art not just: I will answer thee, that GOD is greater than man.

and I must reprehend thee for it, by remembering thee that there is no comparison between GOD and Man.

13. Why dost thou strive against him? for he giveth not account of any of his matters.

14. For GOD speaketh once, yea, twice, yet *man* perceiveth it not.

15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

16. Then he openeth the ears of men, and sealeth their instruction.

Crimes uncertain or unknown; but of what I my self, with mine own Ears, have heard thee utter.

9. For surely thou hast said more than once, (X. 7. XIII. 23. XVI. 17, &c. XXXI.) I am pure and without any Fault, in my Heart and in my Actions, both towards GOD and towards Man.

10. Behold, He, who I thought would have vindicated my Innocence, seeks for Occasions to fall out with me; and for slight Matters declares himself mine Enemy.

11. Whom He keeps so fast in Prison, that I cannot stir; and watches so narrowly, that I can find no Way to escape.

12. This is thy complaining Language, and mark what I say to thee: Though I cannot accuse thee, as thy Friends have done, of other Sins, yet in this thou dost offend;

and I must reprehend thee for it, by remembering thee that there is no comparison between GOD and Man.

13. And therefore why dost thou presume to dispute with Him, and call Him to an Account for his Actions, who will not reveal to us all the Secrets of his Providence?

14. Not that GOD envies Knowledge to us; for He teaches Man more Ways than one, and a great deal more than he takes care to learn.

15. One Way is by a Dream, (which you may call a Night Vision,) when Men fall into a deep Sleep, or lie on their Beds between sleeping and waking:

16. Then (when their Minds are free from the Business and Cares of the Day) He secretly whispers Instruction

struction in their Ears, and imprints it upon their Minds.

17. That he may withdraw man from his purpose, and hide pride from man.

dispose him with all heavenly Instructor:

18. He keepeth back his soul from the pit, and his life from perishing by the sword.

the Sword of Justice, or of an Enemy, would have inflicted on him.

19. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20. So that his life abhorreth bread, and his soul dainty meat.

21. His flesh is consumed away, that it cannot be seen, and his bones that were not seen, stick out.

22. Yea, his soul draweth near unto the grave, and his life to the destroyers.

23. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24. Then he is gracious unto him; and

17. Not to make them understand indeed all the secret Reasons of his Providence; but to turn Man from his evil Way, and to

Humility to submit himself to his

18. Who by this means mercifully preserves him (if he obey his Admonition) from running on to his own Destruction; and rescues him from the violent Death, which

19. Another Way (and more common than this by Dreams) is the painful Diseases wherewith he chastises Man, and lays him low on his Bed; though his Constitution of Body be never so firm and strong:

20. In which languishing Case he loaths his Food; yea, nauseates that very Meat which formerly was his greatest Delight.

21. Which makes so great a Change in him, that his Flesh, which formerly appeared plump and fair, cannot be seen; and his Bones stick out, which formerly did not appear.

22. There is but a Step between him and his Grave; the Pangs of Death being ready to seize on him.

23. If then (which is a third Way whereby God teaches Men) there come a Divine Messenger unto him; a rare Person, that can expound the Mind of God, and persuade the sick Man to repent and amend his Life;

24. He shall beseech God to be gracious to him, saying, Spare him, good

and faith, Deliver him from going down to the pit, I have found a ransom.

25. His flesh shall be fresher than a child's: he shall return to the days of his youth:

he shall be restored youthful Age.

26. He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27. He looketh upon men, and if *any* say, I have sinned, and perverted *that which was* right, and it profited me not;

punished me according to my Desert:

28. He will deliver his soul from going into the pit, and his life shall see the light.

29. Lo, all these *things* worketh God oftentimes with man;

30. To bring back his soul from the pit, to be enlightened with the light of the living.

31. Mark well, O Job, hearken unto me, hold thy peace, and I will speak.

good Lord, and rescue him from going down to the Grave; let it satisfy thee that thou hast corrected him, and that I have found him a Penitent.

25. Presently the Sick Man shall begin to recover, and become a new Man in his Body, as well as in his Mind: His Flesh shall look as fresh as when he was a Child; and to the Vigour and Strength of his

26. His Prayer also shall be acceptable to God, and prevail for the Blessings he asks: He shall go into the House of God, and with the most joyful Voice give Thanks unto Him, and praise his Goodness; who will then acquit him, and restore this poor Man to his Favour.

27. And he, (as becomes a true Penitent) casting his Eyes upon his Neighbours, shall openly confess and say, I have offended God, and He hath justly chastised me; I have done wickedly, and He hath

28. But hath redeemed me from that Death into which I was going; and not only made me live, but given me hope that I shall enjoy prosperous Days.

29. Behold in all this the wonderful Goodness of God; who by so many Means very often admonishes Man:

30. To reduce him from those evil Courses, which had just brought him to his Grave; and to raise him up again to live in all true Happiness and Pleasure.

31. Mark this well, O Job, for it may very much concern thee: consider what I have said; and

and if thou pleasest to hear me patiently, I will still instruct thee more fully.

32. If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

32. Or if thou hast any thing to object to what I have said, I am willing to hear it: Speak before I go any farther; for I heartily desire thou mayst clear thy self, and appear a righteous Person.

33. If thou hast no exception against my Discourse, then continue thy Attentions, and silently listen to me; and I will teach thee more Wisdom.

## CHAP. XXXIV.

### ARGUMENT.

*Here Job shews himself a far more humble and teachable Person than his three Friends: for, though Elihu had invited him to make what Exceptions he pleased to his Discourse in the former Chapter, he would not open his Mouth; because he plainly saw that Elihu had hit upon the Thing wherein he was defective. And so this young Man proceeds to carry the Charge a little higher, and tells him, with more Sharpness than before, that there were some Words in his Discourses which sounded in his Ears, as if he accused GOD's Justice and Goodness. For what else did he mean when he complained that GOD did not do him right; and that He destroyed alike both good and bad? Which rash Assertions he overthrows from the Consideration of the Sovereign Dominion, Power, Righteousness and Wisdom of GOD: and represents to him what Behaviour and Discourse would have better become him, than that which he had used.*

1. **F**URTHERMORE Elihu answered and said,

2. Hear my words,  
O ye wise men,  
and

1. **T**O this last Motion Job consented; and replying never a Word, Elihu proceeded in his Discourse, and said,

2. I do not desire to be Judge alone in this Cause, but I appeal  
to

and give ear unto me, ye that have knowledge. *to them that are wise; and be-  
seech all those (among you that  
hear me) who are intelligent, to  
mark and consider what I now deliver.*

3. For the ear trieth words, as the mouth tasteth meat. *3. You can discern whether it be  
true or false; for the Mind is as  
proper a Judge of Discourse, as the  
Palate is of Meat.*

4. Let us choose to us judgment: let us know among our selves what is good. *4. Let us agree to examine the  
Business, that we may be able to  
pronounce a righteous judgment:  
let us debate among our selves, and  
resolve, whether *Job* have a good Cause or no.*

5. For *Job* hath said, I am righteous, and God hath taken away my judgment. *5. For he hath said, I am in-  
nocent; and GOD (who knows I  
do not deserve to suffer in this Man-  
ner, XXVII. 2, 6.) will not do me  
right:*

6. Should I lye against my right? my wound is incurable without transgression. *6. I scorn to defend my self  
with lies; but I must still main-  
tain, that this deadly Wound is  
given me for no Crime of mine.*

7. What man is like *Job*, who drinketh up scorning like water? *7. Did you ever know such a  
Man as *Job*, who, instead of Ado-  
ring the Almighty, (as becomes his  
Wisdom and Piety,) takes the Li-  
berty to pour out abundance of contemptuous Language  
concerning his Judgments?*

8. Which goeth in company with the workers of iniquity, and walketh with wicked men. *8. He associates himself with  
Evil-doers; and talks after the  
same rate that the Wicked are  
wont to do.*

9. For he hath said, It profiteth a man nothing, that he shall delight himself with God. *9. For he seems to me to be of  
this Opinion, that though a Man  
study to please GOD, he shall get  
nothing by it, IX. 22.*

10. Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity. *10. What think you of this, ye  
Men of Wisdom? Do you not ab-  
hor such a Thought as much as I,  
that He who is Almighty should  
wrong any Man, and He who is  
All-sufficient should swerve from  
the Rule of Righteousness?*

11. For the work of a man shall he render unto him, and cause every man to find according to his ways.

12. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13. Who hath given him a charge over the earth? or who hath disposed the whole World?

14. If he set his heart upon man, if he gather unto himself his spirit and his breath;

15. All flesh shall perish together, and man shall turn again into dust.

16. If now thou hast understanding hear this: hearken to the voice of my words.

17. Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18. *Is it fit to say to a king, Thou art wicked, and to princes, Ye are ungodly?*

19. Therefore need not serve him. If by any wrongful Dealing?

20. There is no King on Earth but looks upon it as a great and unsufferable reproach to be called a Tyrant: nor will inferiour Rulers endure you should say, that they have no regard to Equity.

11. He will never be charged with such Weakness, but always deals with Men according as they deserve: for he that doth well, never fails to find a Reward; and he that doth ill, meets with a just Punishment.

12. Surely, I need not fear to affirm this with the greatest Confidence, that the supreme Judge of the World will never condemn an innocent Person; nor will He that

13. For He did not receive the Government of the World from any above himself; nor is there any higher Being, whose Authority He may be thought to dread, and for

14. No, He made and He sustains all Creatures; so that if He should contain his Goodness within Himself, and recal that Spirit and Life which He hath infused into them;

15. Nothing could subsist one Moment: but all Mankind would expire together, and return unto their Dust.

16. If thou art wise, mind what I say; and consider also what follows.

17. Can he be an Enemy to justice Himself, who binds us so fast to the Practice of it? and wilt thou condemn His Actions, who is most Powerful, as well as Just; and

18. There is no King on Earth but looks upon it as a great and unsufferable reproach to be called a Tyrant: nor will inferiour Rulers endure you should say, that they have no regard to Equity.

19. *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

20. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

to put down a mighty Tyrant; but invisible Powers carry him away.

21. For his eyes are upon the ways of man, and he seeth all his goings.

their Actions (no more than through fear of their Persons) to overlook their Crimes, or to do them any Injustice.

22. *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.*

23. For he will not lay upon man more *than right*: that he should enter into judgment with GOD.

to hear what Man can say for himself.

24. He shall break in pieces mighty men without number, and set others in their stead.

19. Shall we impute then any such Thing to Him, before whom a Prince or a rich Man is no more than the meanest and poorest Persons? who shall have the same Justice from Him with the greatest, because they are all alike the Work of his Hands.

20. How should He stand in Awe of the Power of Kings, or be bribed with the Gifts of the Rich, who can strike them all Dead in a Moment? Whole Nations tremble before Him, and in their deepest Security are destroyed. He needs not the Help of any Force on Earth

21. For there is no one Passage of Man's Life, but He is acquainted with it: and therefore cannot be suspected, through Ignorance of

their Actions (no more than through fear of their Persons) to overlook their Crimes, or to do them any Injustice.

22. They may seek to hide their Wickedness, when they have committed it; and may make Excuses and subtle Pretences: But they cannot cast a Mist before his Eyes, who sees into the thickest Darkness, and the deepest Secrets.

23. And therefore, as He will never charge Man with that of which he is not guilty; so, when he calls him to an Account, He will not delay, nor put off his Judgment,

24. For He needs not be informed how Matters stand; and therefore breaks in Pieces mighty Men, without inquiry or examination of Witnesses against them; and confers their Dignity upon others.

25. Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26. He striketh them as wicked men in the open sight of others:

27. Because they turned back from him, and would not consider any of his ways.

28. So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29. When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only.

30. That the hypocrite reign not, lest the people be ensnared.

should be ensnared into Sin by his Example.

31. Surely it is meet to be said unto God, I have born *chastisement*, I will not offend *any more*.

suffering is just; I will not offend by pleading my Innocence.

32. *That which* I see not, teach thou me: if I have done *ini-*

25. And by this means shews that he knows their Works; when He so suddenly overturns them, that they are crushed in Pieces.

26. He punishes them as Men that in his Eyes are apparently Wicked; and therefore makes them publick Examples, for the Terror of their Neighbours.

27. Because they would not follow his Counsels, nor regard any of his Commands:

28. But went on in their Oppression of the Poor, till they cried to Heaven for Vengeance upon them; and the Cry of such afflicted People God never fails to answer.

29. And if He will grant such poor Wretches rest and ease, who can disturb them? or if He be angry with their Oppressour, who can shew him Favour? (which is as true of whole Nations, as of one single Person.)

30. He will not let the wicked Tyrant reign alway, though he pretend Piety and the publick Good never so much; lest the People

31. Wherefore it is best for an afflicted Person not to complain, but to suspect himself, (though he be never so good;) and presently to say to God, I confess this Suf-

32. If I have overlook'd any Thing that I should have observed, do thou shew it me: if I have com-

iniquity, I will do no more.

33. *Should it be according to thy mind? he will recompence it, whether thou refuse, or whether thou chuse, and not I: therefore speak what thou knowest.*

34. Let men of understanding tell me, and let a wise man hearken unto me.

35. Job hath spoken without knowledge, and his words *were* without wisdom.

36. My desire *is* that Job may be tried unto the end, because of *his* answers for wicked men.

them; till he recant the Answers in which he hath complained of Divine Providence, after the Manner of wicked Men.

37. For he addeth Rebellion unto his sin, he clappeth *his hands* amongst us, and multiplieth his words against God.

stead of making the Confession to which I have exhorted him, continue to multiply his Complaints against God.

committed any Fault, I will take care to do so no more.

35. Hast thou addressed thy self to God in this Manner? Answer that Question; for God will recompense it, if thou dost despise such good Counsel; which perhaps thou wilt chuse to do, but so would not I. Speak therefore what thy Opinion is.

34. Or let any understanding Person tell us what is their Opinion; for such, as I said before, would I have to judge between us.

35. *Job* seems to me to be very much mistaken: and his Discourses to be inconsiderate and without Reason.

36. And therefore I am so far from wishing he may be presently released from his Afflictions, that I take it to be more desirable, he should be still tried and proved by

37. For otherwise he will add greater Offences to those lesser he hath already committed: he will defend what he hath inconsiderately spoken; nay, triumph, as if he had gotten the better of us; and, in-

## C H A P. XXXV.

### A R G U M E N T.

*Job still keeps silence, notwithstanding that Elihu had made the harshest Construction of his Words; because he was sensible he meant him well, and had now, in the Conclusion of his Discourse, given him*  
every

*very wholesome Counsel; and allowing his Integrity, had only charg'd him with some unhappy Expressions, which had falln from him when he was in great anguish in Spirit. Which, I suppose, was the Reason he doth not contradict him, though he continue here in this Chapter, to fasten the very same harsh Sense upon his Words, v. 2, 3. Which he refutes from the Consideration of the infinite Disproportion there is between Man and GOD: who is never the worse indeed for any Evil, nor at all the better for any Good that we do: and yet hath such a Love to Mankind, that it is certain He would not have them miserable, but takes Care for their Relief when they are oppressed, if they address themselves, as they ought, to Him.*

1. **E**LIHU spake moreover, and said,

2. Thinkest thou this to be right, *that* thou saidst, My righteousness is more than God's?

3. For thou saidst, what advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

4. I will answer thee, and thy companions with thee.

5. Look unto the heavens, and see, and behold the clouds, *which* are higher than thou.

6. If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him?

1. **T**O this Job making no Answer, Elihu pressed him again, and said;

2. Let me Appeal to thy own Conscience; Dost thou think this to be right, that thou saidst, God is not so righteous as I am?

3. What else could be thy Meaning, when thou utterest such Words as these, What doth God Care whether I be innocent or no? or what Benefit shall I have by it, if I be?

4. I will answer thee, and such as thou art, in a few Words.

5. Cast up thine Eyes to the Heavens; look upon the Clouds and the Sky; and consider, that, as high as they are, they are not so much above thee, as God is above them.

6. And therefore it is true, that He is never the worse for the Sins which thou hast committed; nor will be the worse, though thou should'st proceed to commit more and greater:

7. If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8. Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

Mankind; and thy Righteousness will do thee and them great Service.

9. By reason of the multitude of oppressions, they make the oppressed to cry: they cry out by reason of the arm of the mighty.

hurt himself by it, Affliction.

10. But none saith, Where is GOD my maker, who giveth songs in the night? therefore, not only to fill him with Joy, in the midst of the saddest Affliction.

11. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

brute Creatures do,) but with hearty Repentance, and a thankful Sense of his Benefits, and humble Confidence in his Goodness, piously address our selves unto Him.

12. There they cry, (but none giveth answer) because of the pride of evil men.

Him, but only the haughty Violence of their Oppressours, which extorts it from them.

13. Surely GOD will not hear vanity, nei-

7. And that He is never the better for thy being Righteous; which can confer nothing upon Him which He hath not already, nor add any thing to his Greatness.

8. But thou should'st not conclude from thence, that it is all one whether a Man be good or bad: for thy Wickedness will prove hurtful to thy self, and to the rest of

Righteousness will do thee and them

9. The Cries of the Oppressed tell us what Mischief Injustice doth, and how miserable it makes them: The Tyranny of the Mighty forces them to cry aloud to GOD for Vengeance; who, though He be not is touched with a Sense of their

10. The greatest Mischief is, that not one of these miserable Wretches inquires seriously after GOD, who gave him his Being; and is able to relieve him, but to comfort, yea, Joy, in the midst of the saddest

11. Having induced us with Reason and Wisdom to consider, that He, who takes Care of the Beasts and the Birds, will not neglect us; if we do not merely cry and groan under our Oppressions, (as those who do,) but with hearty Repentance, and a thankful Sense of his Benefits, and humble Confidence in his Goodness, piously address our selves unto Him.

12. This is the Reason that GOD doth not deliver them; because they lie crying indeed under their Affliction: but it is not a Sense of

Him, but only the haughty Violence of their Oppressours, which extorts it from them.

13. For we must not think that GOD (though He be inclined to relieve

neither will the Almighty regard it. to Men so void of Piety: He will not regard those, who have so little regard to Him; even for this Reason, because He stands in need of no Body.

14. Although thou sayest thou shalt not see him, yet judgment is before him, therefore trust thou in him. 14. Therefore, although thou complainest that thou dost not see Him appear for thy Deliverance; (XXIII. 8.) yet do not conclude from thence that He is unrighteous: but go and condemn thy self before Him, and then patiently wait for his Mercy.

15. But now because it is not so, he hath visited in his anger, yet he knoweth it not in great extremity. 15. But now, because there is nothing of this in thee, God hath thus severely afflicted thee; and not at all regarded the exceeding great Prosperity wherein thou hast hitherto lived.

16. Therefore doth Job open his mouth in vain: he multiplieth words without knowledge. 16. And Job may spare his Complaints hereafter, for they are to no purpose: he heapeth up Words without Reason.

## CHAP. XXXVI.

### ARGUMENT.

*Having reprehended some of the unwarrantable Expressions in Job's Discourses, (which he himself would not justify) Elihu comes closer to the Business, and speaks to the very Cause it self. Shewing from the Nature of GOD, and the Methods of his Providence, that if Job had, instead of Disputing, submitted himself humbly to GOD's Corrections, He would have delivered him: (it being as easy for Him to lift up, as to cast down) And that his not discerning the Reason of his Corrections, (which Job had made a great Cause of his Grief, XIX. 7.) ought not to have hindered his humble Submission; because we are not able to comprehend any of the Works of GOD, which we see every Day, and acknowledge to be most excellently contrived.*

1. **E**LIHU also proceeded, and said,
  2. Suffer me a little, and I will shew thee, that *I have* yet to speak on God's behalf.
  3. I will fetch my knowledge from afar, and I will ascribe righteousness to my maker.
  4. For truly my words *shall* not be false: he that is perfect in knowledge *is* with thee.
  5. Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength and wisdom.
  6. He preserveth not the life of the wicked: but giveth right to the poor.
  7. He withdraweth not his eyes from the righteous: but with kings *are they* on the throne, yea, he doth establish them for ever, and they are exalted.
  8. And if *they be* bound in fetters, and be holden in cords of affliction:
  9. Then he sheweth them their work, and
1. **J**OB still keeping Silence, *Elihu* proceeded in his Discourse, and said;
  2. Be not weary, and I will open my Mind more fully; for thou hast not yet heard all that God hath to say for himself by my Mouth;
  3. Which shall now, from the most sublime Contemplations, assert the Righteousness of my Maker.
  4. For assure thy self I will not seek to baffle thee with sophistical Arguments: He that discourses with thee is none of those subtle Disputers, but loves sincere and solid Reason.
  5. Know then that God is most mighty, but despiseth not the Meanest: The Excellence of His Power, and the Greatness of his Mind, will not suffer Him to wrong any Body.
  6. When Men are extremely Wicked, and fit to be punished, He will let them live no longer; but the Poor at last shall recover their Right, and be delivered out of their Affliction.
  7. For whatsoever Affliction the Righteous suffer, God never ceases to take a special Care of them; and sometimes raises them to the highest Offices that Kings can confer upon them: in which they are settled as long as they live, and exalted above the Power of their Enemies, that would pull them down.
  8. Or if they should fall into any Trouble, which lies as heavy on them, and holds them as fast, as if they were bound with Chains and with Cords;
  9. It is only to make them reflect upon their Lives, and to shew them

and their transgressions that they have exceeded.

10. He openeth also their ear to discipline, and commandeth that they return from iniquity.

11. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

12. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13. But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

as to cry to God, when his Punishments seize on them.

14. They die in youth, and their life is among the unclean.

15. He delivereth the poor in his affliction, and openeth their ears in oppression.

16. Even so would he have removed thee out of the strait, into a broad place, where there is no straitness, and that which should be set on thy table, should be full of fatness.

17. But thou hast fulfilled the judgment

them their Sins; because they grow strong, and begin to prevail over them.

10. He disposeth them hereby to listen to Instruction, and admonishes them to forsake their Sins, and return to their Duty.

11. And if they profit so much by their Affliction, as to obey this Counsel, and devoutly serve Him, they shall regain their former Splendour; and pass the rest of their Life in Prosperity and Pleasure.

12. But if they be Disobedient, they shall be utterly cut off, and die in their Folly.

13. And they that are false-hearted do but heap up Wrath to themselves by their counterfeit Piety: which surprises them so suddenly, that it gives them no Time so much

14. They die before their Time, in the Flower of their Age; and perish like the impure *Sodomites*, with an hasty and unexpected Destruction.

15. Whereas he delivers the poor humble Man in his Affliction; and makes his Oppression the Means of giving him wholesome Counsel:

16. Even so would He have rescued thee (if thou hadst humbly submitted to his Correction) out of these miserable Streights to which thou art reduced: and not only enlarged thee, but set thee so far from all Danger of Falling again into them, that Peace and Plenty should have been thy Portion.

17. But thou hast maintained the Cause of the Wicked:

ment of the wicked: judgment and justice take hold *on thee*.

18. Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19. Will he esteem thy riches? *no* not gold, nor all the forces of strength.

20. Desire not the night, when people are cut off in their place.

Night: when God sometimes destroys whole Nations on a sudden.

21. Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

cuse Divine Providence, than to submit patiently to his Chastisements.

22. Behold, God exalteth by his Power: who teacheth like him?

or who shall teach

23. Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24. Remember that thou magnify his work, which men behold.

of the World, which Praise.

25. Every man may see it, man may behold *it* afar off.

and such as a man's Cause is, such will the Judgment of God be upon him.

18. And because God is angry with thee, take heed lest thou farther incense Him to punish thee so heavily, that upon no Terms He will deliver thee.

19. Dost thou think He will have any regard to thy Riches? No, not if thou hadst all the Treasure, and all the Force, which all the Power on Earth can muster up.

20. Do not dream that they can do thee any Service? nor entertain thy self with vain Hopes, as thou art musing on thy Bed in the

Night: when God sometimes destroys whole Nations on a sudden.

21. But let thy Sufferings teach thee Caution, and make thee afraid to go on to provoke offended Justice: for thou hast done it too much already, in choosing rather to ac-

cuse Divine Providence, than to submit patiently to his Chastisements.

22. Consider the vast Extent of God's Power, which lifts Men up, as well as casts them down. What Lord is there so absolute as He? Him how to govern his Dominions?

23. What Visiter is there over Him, to examine and take an Account of His Actions? or who may presume to say, This or that is not well done?

24. See that thou leave off this Carping at his Providence; and remember to extol and magnify it, as well as the wonderful Fabrick

Men behold with Admiration and

25. All Mankind contemplate it with Astonishment: there are none so

so dull, but in the furthestmost Parts of the Earth they behold, if they open their Eyes, the Majesty of God;

26. Behold, God is great, and we know him not, neither can the number of his years be searched out.

27. For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28. Which the clouds do drop, and distil upon a man abundantly.

29. Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30. Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31. For by them judgeth he the people, he giveth meat in abundance.

Provision for them by

32. With clouds he covereth the light; and commandeth it not to shine by the loud that cometh bewixt.

26. And must confess that He is great in Wisdom and Power, and cannot be comprehended by our shallow Understandings; which are presently confounded, when they enter into the Search of his Eternal Being.

27. For it is He who dissolves the Clouds into water, and doth not pour it down all at once; but by small Drops sweetly restores to the Earth the Vapour which was exhaled from thence.

28. For He hath made the Clouds to be fluid Bodies; which distil their Showers in so many Places, that there are multitudes of

Spectators and Admirers of this wonderful Contrivance.

29. And can any one understand how He spreads those Clouds, and makes them hang in the Air, when they are full of Water? or give an Account of the dreadful Sounds, which are heard from thence, and which tell us, that He dwells in those celestial Places?

30. Observe also how He spreads the Beams of the Sun upon the Sea, and covers it all over with light; which raises new Vapours and Clouds in the room of those which are exhausted.

31. Which He uses for quite contrary Ends: both to punish Mankind by Storms, and Tempests, and Floods, and to make a plentiful fruitful Showers.

32. By those Clouds also He sometimes quite hideth the Sun from us, that it cannot ripen the Fruits; and sometimes only intercepts its Beams a while, that it may not burn them up by immoderate Heat,

33. The noise thereof sheweth concerning it, the cattle also concerning the vapour.

33. The very Cattle perceive the Cloud as soon as it rises, and declare what God intends to do with it; whether to turn it into Storms and Tempests, or into fruitful Rain and Showers.

## CH A P. XXXVII.

### A R G U M E N T.

*Elihu continues his Speech, which he had begun before, concerning the incomprehensible Works of GOD: and limits himself chiefly, as he had in the foregoing Chapter, to the Wonders GOD doth in the Clouds. To which, at last, he subjoins the amazing Extent, brightness and firmness of the Sky; in which the Sun shines with a Lustre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majesty is infinitely more Dazling, and that we must not pretend to give an Account of his Counsels.*

1. **A**T this also my heart trembleth, and is moved out of his place. Heart tremble, as if it would leap out of my Body, and leave me dead.
2. Hear attentively the noise of his voice, and the sound that goeth out of his mouth. it are so dreadful, that it may be fitly stiled the Voice of God, calling Men to stand in Awe of Him.
3. He directeth it under the whole heaven, and his lightning unto the ends of the earth. It is heard far and near, for he darts it through the whole Region of the Air; accompanied with his Flashes of Lightning, which shoot to the Ends of the Earth.
4. After it a voice roareth: he thundereth
1. **T**HESE are a few of the Works of God; and though there be innumerable more, yet this one single Effect of his Power strikes Terror into me, and makes my Heart tremble, as if it would leap out of my Body, and leave me dead.
2. Hearken, I beseech you, seriously to the horrible Noise, which comes out of some of those Clouds; and it will astonish you also. The smallest Murmurs of it are so dreadful, that it may be fitly stiled the Voice of God, calling Men to stand in Awe of Him.
3. It is heard far and near, for he darts it through the whole Region of the Air; accompanied with his Flashes of Lightning, which shoot to the Ends of the Earth.
4. After them follow the Claps of Thunder, more terrible than the

dereth with the voice of his excellency, and he will not stay them when his voice is heard.

5. God thundereth marvellously with his voice; great things doth he, which we cannot comprehend.

6. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

sometimes in impetuous Spouts of Water;

7. He sealeth up the hand of every man; that all men may know his work.

8. Then the beasts go into dens, and remain in their places.

9. Out of the south cometh the whirlwind: and cold out of the north.

10. By the breath of GOD frost is given: and the breadth of the waters are strained.

11. Also by waterings he wearieth the thick cloud: he scattereth his bright cloud.

makes the beautiful

12. And it is turned round about by his counsels: that they

the Roarings of a Lion: which grow louder and louder, till they conclude in a violent Rain, or Hail, or Tempest.

5. And He who thunders thus with His most wonderful Voice, doth other great Things, which the Wit of Man cannot comprehend.

6. For in those Clouds, which I have so often mentioned, He makes the Snow, and commands it to cover the Earth: and on a sudden they turn into Rain, which sometimes falls in gentle Showers, and

7. Which stop the Labour of all those whose Business is in the Fields; and makes the Husbandmen know that He disposes of it as He pleases.

8. The very Beasts also are driven, at that Season, into their Lurking-places, and are forced to stay in their Dens.

9. From one quarter of the Heavens blow turbulent Winds; and from the opposite Quarter, those cold Blasts which clear and purifie the Air again.

10. By the like sharp Blasts GOD sends the Frost; and binds up the Waters so fast, that they cannot flow.

11. In serene Evenings also He presses the Cloud into drops of Dew upon the Earth: or the dewy Cloud receiving the Sun-beams, by a dispersed and various Light, Rain-bow in the Heavens.

12. For it is turned about and whirl'd several Ways, according to the Orders of his wise Counsel;

they may do whatsoever he commandeth them upon the face of the world in the earth.

13. He causeth it to come, whether for correction, or for his land, or for mercy.

Sustenance of Man and Beast; or to reward our Obedience with extraordinary Plenty and very healthful Seasons.

14. Hearken unto me, O Job: stand still, and consider the wondrous works of God.

15. Dost thou know when God disposed them, and caused the light of his cloud to shine?

16. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17. How thy garments are warm, when he quieteth the earth by the south-wind?

18. Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?

Power and Wisdom of Him, who, though it be so wide and vast, made it as firm, as it is clear and bright?

19. Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

fel; and so are all the rest that I have mentioned, which execute his Commands upon the Face of the whole Earth.

13. Being sent either to bring a Dearth, and to scourge our Sins with Plagues and Pestilential Diseases; or to produce the wanted Crop of the Earth, for the necessary

14. Listen diligently to these Things, O Job; do not dispute any more with God, but silently consider these his wonderful Works.

15. Canst thou tell beforehand what Orders God will give about them? art thou able to tell so much as when a Rainbow will appear in the Clouds?

16. What canst thou tell us then of the Hanging of the Clouds in the Air, as in an equal Balance; and such like stupendous Works of his most absolute Wisdom?

17. Whence comes the violent Heat which we sometimes feel? or how do Calms come out of the same Quarter, from whence come Whirlwinds? v. 9.

18. Lift up thy Thoughts still higher, and tell us, didst thou joy with Him, when He stretched out the Sky; in which, as in a Mirror, we behold the admirable

firm, as it is clear and bright?

19. Teach us (if thou art so well skill'd) what we shall say to Him of his Power and Wisdom; for we must confess our Ignorance is

is so great, that our Thoughts are confounded when we attempt it.

20. Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

20. Is any Thing that I have said of Him worth his hearing? Whoever he be that goes about to describe Him, shall lose himself, and be dazzled with the Brightness of his Glory.

21. And now men see not the bright light which is in the clouds: but the wind passeth and cleanseth them.

21. For alas! Men are not able to look upon the Brightness of the Sun, when it shines in the Heavens, after a Wind hath swept and cleansed them,

22. Fair weather cometh out of the north: with God is terrible Majesty.

22. And brought pure and serene Weather out of the northern Parts: How then shall they look upon God, whose Majesty is most dreadful;

and therefore not to be worshipped and praised with the humblest Reverence?

23. For when we have done all we can, we must acknowledge that the Almighty cannot be comprehended by our Understanding:

23. *Touching* the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

23. His Power is so excellent, his Judgment so exact, his Justice so abundant, that he ought not to be questioned by us for what He doth;

but if He be, He will not give an Account of his Actions.

24. Which should make all Men stand in Awe of Him, and lowly adore, rather than boldly dispute with Him: For He despiseth all those who are so wise in their own Conceit.

24. Men do therefore fear him: he respecteth not any that are wise of heart.

24. Which should make all Men stand in Awe of Him, and lowly adore, rather than boldly dispute with Him: For He despiseth all those who are so wise in their own Conceit.

## CHAP. XXXVIII.

### ARGUMENT.

*What Elihu had said concerning the Divine Majesty, in the 22d Verse of the foregoing, GOD declares to be true, by a sensible Demonstration, as I have expressed it in the first Verse of this Chapter. In which GOD himself appears as a Judge (according*

to Job's repeated desires) to decide the great Controversy. And taking up the Argument begun by Elihu, (who came nearest to the Truth) and prosecuting it in unimitable Words, (excelling his and all other Mens in the Loftiness of the Style as much as Thunder doth a Whisper.) He convinces Job of his Ignorance and Weakness, by shewing him how little he understood of the most obvious Things in this World. Intending from thence, at last, to infer, that he who found himself puzzled, when he went about to give an Account of the Meanest of GOD's visible Works, should not presume to penetrate into his secret Counsels, nor question his Goodness, no more than he could his Wisdom and Power, though he knew not why he was afflicted. One Instance had been sufficient to bring Job to a Nonplus; but He heaps up abundance, to humble him the more when he saw how much Cause there was for it: whether he considered the Earth, or the Heavens, the Sea, or the Sun, things contained in the Bosom of the Sea, or in the Bowels of the Earth, especially all the Meteors (as we call them) which are formed in the Clouds, and the Constellations in the higher Regions; together with the Beasts upon the Earth, and the Birds which fly in the Air; one of each of which he mentions in the End of this Chapter.

1. **T**HEN the LORD answered Job out of the whirlwind, and said,

there arose an unusual Cloud, (after the Manner of God's appearing in those Days,) and a Voice came out of it, as loud as a Tempest;

2. Who is this that darkeneth counsel by words without knowledge?

3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

1. **N**O sooner had Elihu spoken these Words, but there was a sensible Token of the Presence of that most dreadful Majesty of God (XXXVII. 22.) among them. For

there arose an unusual Cloud, (after the Manner of God's appearing in those Days,) and a Voice came out of it, as loud as a Tempest; which called to Job, saying,

2. Who is this that disparages my Counsels with his ignorant Discourses about them?

3. If thou hast the Courage to argue the Case with Me, (as thou hast often desired,) make thy self ready for the Debate, and answer me the Questions I shall ask thee.

4. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

the Line and the Rule applied, to give it these exact Proportions?

6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?

7. When the morning stars sung together, and all the sons of God shouted for joy.

8. Or *who* shut up the sea with doors, when it brake forth as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swadling band for it,

10. And brake up for it my decreed place, and set bars and doors,

Infant in a Cradle, yet it keeps within its Shores, which cannot be overruled.

11. And said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed.

4. Where wast thou, when I founded the Earth? speak Man, and relate how I went about that Work, if thou art so skilful as thou pretendest.

5. How came it to have these Dimensions? (For thou, sure, who presumest to censure my Providence, canst not be ignorant of such Matters.) After what manner was

6. Canst thou tell how it was fixt, and settled upon its Center; or what it is that holds all the Parts of it so firmly together?

7. Where wast thou when the bright Stars first appeared to proclaim my Praise with one consent? and all the Angelical Powers expressed their joy, but did not assist, at the Birth of the World?

8. What Midwife had the Sea, to bring it forth, when it burst out of the confused Abyss, like an Infant out of the Womb?

9. And I covered it with Clouds as with a Garment; and wrapt its boisterous Waves in a thick Mist, with as much ease as a Nurse swaddles a new-born Child?

10. And laid it in that Bed, which I had appointed to be broken up for it in the Earth? where, though it be rosted to and fro, as an

Infant in a Cradle, yet it keeps within its Shores, which cannot be overruled.

11. For I have fixed its Bounds, and resolved, Thus far shalt thou flow, but no farther: These Sands and these Cliffs shall stop thy swelling Waves, be they lifted up never so tempestuously.

12. Haft thou commanded the morning since thy days, *and* caused the day spring to know his place ;

13. That it might take hold of the ends of the earth, that the wicked might be shaken out of it ?

14. It is turned as clay to the seal, and they stand as a garment.

consistent with themselves than a changeable Garment :

15. And from the wicked their light is with-holden, and the high arm shall be broken.

16. Haft thou entered into the springs of the sea ? or hast thou walked in the search of the depth ?

17. Have the gates of death been opened unto thee ? or hast thou seen the doors of the shadow of death ?

18. Haft thou perceived the breadth of the earth ? declare, if thou knowest it all.

19. Where *is* the way *where* light dwelleth ? and *as for* darkness, where *is* the place thereof ?

12. Raise up thy Thoughts still higher, and tell me, dost thou remember since the Morning Light was made ? or was it thou who ordered the Sun, in what Part of the Heaven it should every Day arise ?

13. And spread its Beams to the Ends of the Earth ; that the Wicked, who delight in Works of Darkeness, may be detected, and dragg'd to their deserved Punishment ?

14. For they are daunted at its approach, and change Colour as oft as the Clay doth its form under different Seals : they are no more

consistent with themselves than a changeable Garment : 15. And at last lose the Use of that Light, which innocent Persons enjoy with so much Pleasure : their insolent Power, which in the Night was so audacious, being broken in Pieces in the Morning.

16. O thou who adventurest to enter into the Abyss of my Judgments, didst thou ever penetrate into the Spring of the Sea ? or hast thou perfectly discovered all that lies at the Bottom of that great Deep ?

17. Hath the Earth opened all her dark Caverns to thee ? or hast thou gone down to the very Center of it ?

18. Nay, dost thou so much as understand all that grows up on the Surface of the Earth ? Shew thy Skill, if it be so comprehensive.

19. Tell me, which is the Way that leads to the Place where Light takes up its dwelling when the Sun goes down ? or what becomes of the Darkeness when the Sun rises again ?

20. That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21. Knowest thou it, because thou wast then born; or because the number of thy days is great?

kind, who couldst neither tell that thou shouldst be born, nor art able now to say when thou shalt die?

22. Hast thou entered into the treasures of the snow? or hast thou seen the treasure of the hail,

23. Which I have reserved against the time of trouble, against the day of battel and war?

24. By what way is the light parted, which scattereth the east-wind upon the earth?

25. Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,

26. To cause it to rain on the earth where no man is: on the wilderness where in there is no man?

27. To satisfy the desolate and wast ground, and to cause the bud of the tender herb to spring forth?

28. Hath the rain a father? or who hath

20. Art thou able to go, and bring either of them hither; or to carry them back again away from hence, and prescribe them their Limits at thy Pleasure?

21. Art thou acquainted with these Things, because thou wast then born when I made them? How comest thou to discourse so confidently of my Government of Mankind,

22. And when wast thou in the Clouds, to see how the Snow or the Hail is made in such abundance;

23. That I need no other Weapon than those, if I please to use them, for the Destruction of mine Enemies?

24. Art thou able to give an Account how the Light diffuses it self all over in an instant? or what makes the East-wind blow so violently upon the Earth?

25. Didst thou make a Chanel in Heaven for the Conveyance of overflowing Showers? or open the Way for the breaking out of Lightning and Thunder?

26. Is it by thy Direction that these Showers go, and fall upon the desert Places; where there are no Inhabitants to imploy their Art to provide them with water?

27. And that they satisfy the dry and barren Parts of the Earth, where all the Labour of Man is unprofitable, without such plentiful Rains to make them fruitful?

28. What's more common than the Rain and the Dew? but who is

hath begotten the drops of the dew? is able to produce one Drop of either?

29. Out of whose womb came the ice? In whose Womb was the Ice formed? or who can make so small a Thing as the hoary Frost of heaven, who hath gendred it?

30. The waters are hid as with a stone, and the face of the deep is frozen. Whence comes the Cold that turns the Waters into Stone, and Fetters the raging Waves of the Sea?

31. Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? Canst thou forbid the sweet Flowers to come forth, when the seven Stars arise in the Spring? or open the Earth for the Husbandman's Labour, when the Winter of Orion, ties up their Hands?

32. Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons? Is it by thy Power that the rest of the Stars, great and small, appear in the Southern and the Northern Signs, in their proper Seasons?

33. Knowest thou the ordinance of heaven? canst thou set the dominion thereof on the earth? Dost thou understand the Orders and the Laws, which I have established among the Heavenly Bodies? or couldst thou tell what to do, if it were referred to settle the Government of them?

34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Let me see an instance of thy Power and Skill; lift up thy Voice to the Clouds, and command them to pour out abundance of Waters, upon the Place where thou now art?

35. Canst thou send lightnings, that they may go, and say unto thee, Here we are? Or call to the Lightnings, and bid them go whither thou hast a Mind to send them: and let me hear them answer, Behold, we are ready to obey thee?

36. Who hath put Wisdom in the inward parts? or who hath given understanding to the heart? Didst thou give thy self Understanding? How comes it then to be so small, that thou canst not tell how a Thought is made?

37. Who can number the clouds in Wisdom? or who can stay the bottles of heaven?

38. When the dust groweth into hardness, and the clods cleave fast together?

39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40. When they couch in *their* den, and abide in the covert to lie in wait?

41. Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

37. Nor with all the Wisdom thou hast, so much as count the number of the Clouds; whose Showers thou art as unable to stop, as to make them run:

38. Though they have slain so long, that the Earth is abundantly satisfied, and fit for the Plough, or for the Seed.

39. Or dost thou pretend to have great Power upon Earth, though none in Heaven? wilt thou undertake then to provide Food for a Lion and all his Whelps?

40. And that in a Desert; where they lie lurking in their Dens, and greedily watch for a Prey, in close and shady Places?

41. Or, which is less, wilt thou take upon thee to feed the young Ravens? who, expelled by the old ones out of their Nests, complain to Me of their Cruelty, but know not where to get a bit of Meat.

## CHAP. XXXIX.

### ARGUMENT.

*This Chapter continues the Discourse begun in the latter End of the foregoing, concerning GOD's Providence about Beasts and Birds. And to the Two before mentioned, he adds Seven more. First, the wild Goat or Hind, whose hard Labour among the Rocks GOD is wont to help and promote (as the Psalmist observes XXIX. 9. and other Authors agree) by a Clap of Thunder; the Terroure of which puts her into such an Agony, that she presently excludes her young one, which sticks in the Birth. Then he mentions the wild Ass; and after that, a tall Creature in those Countries called Reem, which we render an Unicorn; but Bochartus hath proved to be a two-horned Goat in Arabia, of great Strength, with an erected Head and Ears. Of the rest, I need say nothing here, they are so well known.* L 1.

1. **K** Nowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2. Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3. They bow themselves, they bring forth their young ones, they cast out their sorrows.

4. Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5. Who hath sent out the wild asfs free? or who hath loosed the bands of the wild asfs?

6. Whose house I have made the wilderness, and the barren land his dwellings.

7. He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8. The range of the mountains *is* his pasture, and he searches after every green thing.

1. **V**AIN Man, who wouldst thou vain Pry into my Secrets! Didst thou ever Climb the Rocks, to see the wild Goats bring forth? or hast thou assisted at the hard Labour of the Hinds, and helpt to ease them of their Burthen?

2. Dost thou know the Moment of their Conception? or keepest an Account when they will be delivered?

3. Hast thou seen how they bow themselves? with what Pain they bring forth, and with how much difficulty they are freed from their Sorrow?

4. And yet their young ones are lusty and strong; they grow up in the open Fields; they leave their Mothers, and return to them no more.

5. Was it thou that gave the wild Asfs his Liberty, and made him so free from their Servitude, in which you keep no other Creatures?

6. Who but I made that difference between him and them; and laying no Burthen on him, assigned him the Wilderness, and barren Countries for his Habitation?

7. Where he laughs at those that live in the Tumult and Bustle of Cities; and hears none of the Cries of him that drives other Asfs to their Labour:

8. Nor is confined in small Inclosures, but hath whole Mountains to range in for his Pasture; where he finds sufficient Food to appease his hunger.

9. Will the unicorn be willing to serve thee, or abide by thy crib? will he be content to be tied to thy crib all Night?

10. Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11. Wilt thou trust him, because his Strength is great? or wilt thou leave thy labour to him?

12. Wilt thou believe him that he will bring home thy feed, and gather it into thy barn?

13. Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14. Which leaveth her eggs in the earth, and warmeth them in the dust; but drops them any where upon the Ground, and negligently leaves them to be corrupted by the Heat of the Sun.

15. And forgetteth that the foot may crush them, or that the wild beast may break them.

16. She is hardned against her young ones, as though they were not hers: her labour is in vain without fear;

9. Go to the Unicorn, (thou who would'st have all Things conformable to thy Will,) and see if thou canst perswade him to serve thee?

10. Or submit his proud Neck to thy Yoke all Day? canst thou make him go to Plough? or will he draw the Harrow over thy Land?

11. Wilt thou rely upon him (because his Strength is great) to do all the rest of thy Work in the Field?

12. Or leave thy Harvest out of Doors, till thou hast prevail'd with him to bring it home, and lay it in thy Barn?

13. Have other Birds any Reason to complain that they are not so goodly as the Ostrich? whose Wing is triumphant, if it be compared with the Wing and the Feather of the Stork.

14. But her inward Qualities are not so beautiful as her Plumes: For she doth not seek for solitary Places wherein to lay her Eggs; where upon the Ground, and negligently leaves them to be corrupted by the Heat of the Sun.

15. She doth not secure them from the Foot of Travellers or of wild Beasts; who frequently tread upon them, and crush them in Pieces:

16. But is hardened against the Fruit of her own Womb, as if it were not hers; and so she loses all her Labour, because she hath no fear it may be lost.

17. Because GOD hath deprived her of wisdom, neither hath he imparted to her understanding.

18. What time she lifteth up her self on high, she scorneth the horse and his rider.

Man on Horseback, who cannot overtake her.

19. Hast thou given the horse strength? hast thou clothed his neck with thunder?

thou give him his valiant Spirit; or cloath his Neck with such a stately Main?

20. Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21. He paweth in the valley, and rejoyceth in his strength: he goeth on to meet the armed men.

22. He mocketh at fear, and is not affrighted: neither turneth he back from the sword.

23. The quiver rattleth against him, the glittering spear and the shield.

24. He swalloweth the ground with fierceness and rage: neither believeth he that

17. For GOD hath not given her that Wisdom which He hath bestowed upon other Creatures; but made her of a stupid and careless Nature:

18. Though He hath imparted so much as is necessary for her Preservation: For when she raises her self, and lifts up her Wings, she runs so fast, that she despises a

19. And now I speak of the Horse, let me ask thee again, Who was it that made him so much superiour to other Creatures in Strength and in Courage? Didst

thou give him his valiant Spirit; or cloath his Neck with such a stately Main?

20. Or put that Vigour and Mettle into him, which makes him leap and bound in the Air like a Grasshopper? There is a Majesty in his Looks; and when he snorts vehemently, it is terrible.

21. He stamps impatiently on the Ground, and breaks it up with his Feet: He glories in his Strength, and goes out boldly to meet the Arms that oppose him.

22. He derides all the dreadful Instruments of War, and cannot be dismayed by them: he runs upon naked Swords;

23. And is not daunted at the Noise of Arrows, which come whizzing by his Ears, nor at the sharp Points of Spears and Launces which are thrust at his Breast.

24. He makes the Earth quake and tremble, as he gallops over it, and rides abundance of Ground in a Moment: neither can

that *it is* the sound of the trumpet.

25. He saith among the trumpets, Ha, ha; and he smelleth the battel afar off, the thunder of the captains, and the shouting.

26. Doth the hawk flie by thy wisdom, and stretch her wings toward the south?

into the southern Parts; that she may still enjoy the warmth of the Sun?

27. Doth the eagle mount up at thy command, and make her nest on high?

by thy Direction, that she builds her Nest quite out of all Mens reach?

28. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29. From thence she seeketh the prey, and her eyes behold afar off.

30. Her young ones also suck up blood: and where the slain are, there is she.

where the Carcases lie, there may she be found.

can he stand still, when he hears the Sound of the Trumpet:

25. But the Louder it is, the more he Neighs and Dances for joy. He perceiveth the Battel before it begins, by the thundring Voice of the Captains, and the Shouting of the Soldiers.

26. Behold, also, how the Hawk mounts up aloft. Didst thou give her those swift Wings? or teach her, when the Winter comes, to fly

into the southern Parts; that she may still enjoy the

27. But what Bird soars so high as the Eagle? Is she beholden to thee for that Strength which carries her into the Clouds? or was it

by thy Direction, that she builds her Nest quite out of all

28. She dwells on the Top of high Rocks; in the steep and craggy Rock, as in an inaccessible Fortrefs, she settles her abode.

29. There she leaves her young ones safely, while she goes to provide them Food; from thence (so sharp is her Sight) she spies her Prey a vast Way off.

30. Which when she hath seized and torn, she brings to her Nest, that they may suck its Blood: she looks down to the very Earth; and

where the Carcases lie, there may she be found.

## C H A P. XL.

## A R G U M E N T.

*Job modestly declining to say one Word in his own Defence, (though he was graciously invited by GOD to speak, if he had any Plea remaining,) is still*

more humbled by a plain Declaration from the Divine Majesty, that Elihu had reason to reprove him for his immoderate Complaints, (which some might look upon as an Accusation of GOD's Providence) and for maintaining his own Righteousness so much, and GOD's Righteousness so little, in the Dispute he had had with his Friends. Shewing him withal, that he was not sensible enough of the infinite Distance and Inequality between him and GOD; when he desired so vehemently to argue his Case with Him, that he forgot to make those Submissions to the Divine Majesty, which had better become him. This Disproportion is most lively represented and illustrated, by an admirable Description of the Strength of the BEHEMOTH, a Word of Egyptian termination; signifying, not the Elephant, (which seldom lies down, and never among Reeds, as this doth, v. 21.) but a Creature in that Country called by the Greek Writers Hippopotamus; i.e. River-horse. For it appears by the Second Book of Esdras, Chap. VI. v. 49. that the Hebrews reckon Behemoth, not among the Land-creatures, but among those belonging to the Water, which were created on the fifth Day. And there is none, that we know, of that sort, to whom the Characters here mentioned belong, but the Creature now named.

1. **M**OREOVER the LORD answered Job, and said,

2. Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

3. ¶ Then Job answered the LORD, and said,

4. Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth.

1. **A**FTER a short Silence, to see what Job would reply to this long Discourse, the LORD proceeded, and said,

2. Why dost thou not speak? Hath not the Almighty brought Arguments enow to convince thee? Let him that will argue with God about his Providence, first make an Answer to these Questions.

3. Then Job, whose Confusion had made him silent, answered with great Humility, and said;

4. Behold, I am a wretched Creature, and not worthy to speak unto thy Majesty: nor do I know what to answer; and therefore I will hold my Peace.

5.

6. Once have I spoken, but I will not answer: yea, twice, but I will proceed no farther.

6. ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7. Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9. Hast thou an arm like GOD? or canst thou thunder with a voice like him?

with a Voice like this; or imitate the Thunder thou hearest in the Clouds?

10. Deck thy self now with majesty and excellency, and array thy self with glory and beauty?

11. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12. Look on every one that is proud, and bring him low: and tread down the wicked

5. I have said too much already, in speaking only these two Words to Thee. But I have done; I will add no more.

6. Then the Divine Majesty spake again, after the same manner as before, saying,

7. What? hast thou (who desiredst so much to plead with Me) lost thy Courage? pluck up thy Spirit, Man, and prepare thy self (as I said at the first) to answer the Questions I shall farther ask thee.

8. Is there any Reason to suspect my Care of Mankind, who have shewn it so much about other Creatures? Canst thou not defend thy self, but thou must also complain of Me? must I be condemned, that thou may'st be justified?

9. Who art thou that talkest so much of thine own Innocence, that thou forgettest to maintain thy Righteousness? Hast thou a Power equal to mine? or canst thou speak

10. Lift up thy self then, and let me see thee appear in the highest Majesty: put on thy Robes, and shew thy self in such Royal State, that all may Honour and Reverence thy excellent Greatness.

11. Let all thine Adversaries round about thee (as becomes a mighty Prince) feel the Fierceness of thy Wrath: frown upon all the Haughty, and make them hang down their Heads.

12. Look, I say, upon every proud Oppressour, and make him cringe and throw himself at thy Feet: Tread down all the Wick-

wicked in their place. ed, whereſoever thou ſhalt find them.

13. Hide them in the duſt together, and bind their faces in ſecrer.

15. Caſt them all into one Grave, that the World may be no more troubled with them: cover thoſe Faces with perpetual Shame and Confuſion, which now bear themſelves ſo high, and overlook all others.

14. Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15. ¶ Behold now Behemoth, which I made with thee, he eateth graſs as an ox.

Fiſhes in the great River of *Egypt*, but he feeds upon the Earth, and eateth Graſs like an Ox.

16. Lo now, his ſtrength is in his loins, and his force is in the navel of his belly.

17. He moveth his tail like a cedar: the finews of his ſtones are wrapt together.

18. His bones are as ſtrong pieces of braſs, his bones are like bars of iron.

19. He is the chief of the ways of God: he that made him, can make his ſword to approach unto him. therewith he Mows a Sythe.

14. When I ſee thee do ſuch Things as theſe, then will I my Self alſo magnify thy Power; and acknowledge that thou needeſt none of my Help to deliver thee.

15. But conſider a while (if thou art not yet humble enough) a Creature \* which I have made in a Country River-horſe. not far from thee: he lives among the

16. Conſider, I ſay, the greatneſs of his Strength, and the firmneſs of his Fleſh: not only in his Loins, but even in the Navel of his Belly; where other Creatures are wont to be weak and tender.

17. He hath a Tail as thick and as ſtiff as a Cedar; but he bends and throws it back at his Pleaſure: the Nerves of his Thighs

18. His Bones (for ſo they are rather than Griſtles) are as ſtrong as bars of braſs, and as hard and firm as rods of iron.

19. He is one of the principal Works of God, a very ſingular Inſtance of his Power: he that made him hath faſtened ſuch crooked Teeth in his Jaws, exceeding ſharp, that the Graſs and the Corn, as with

20. Surely the mountains bring him forth food, where all the beasts of the field play.

21. He lieth under the shady trees, in the covert of the reeds and fens.

22. The shady trees cover him *with* their shadow: the willows of the brook compass him about.

23. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24. He taketh it with his eyes: his nose pierceth through snares.

20. For he goes (in the Night) to graze upon the Hills; in the Company of the rest of the Beasts of the Field, who sport themselves in those rich Pastures:

21. But (in the Day) he lies down in shady and close Places; under the Covert of the Reeds, and in the Fenny Mud.

22. The bushy Trees, which are there very numerous, afford him a Shelter: he is compassed with the Willows and the Osiers, which grow in Abundance on the Banks of Nile.

23. Nay, (behold a Wonder) he dives to the very Bottom of the River, and there takes his Repose without fear: He will be secure, though Jordan also should break out, and be poured upon his Mouth.

24. Who dare come in his Sight, or attempt to take him by open Force? where is he that will undertake to fasten Hooks in his Nose?

## CHAP. XLI.

## A R G U M E N T.

*In this Chapter, another Creature of vast Bigness and Strength is described, called in the Arabian Language LEVIATHAN. By which we are not in this Place to understand the Whale; because that Fish is not armed with such Scales as Leviathan is here said to have, ver. 15. nor is impenetrable, as every Body knows; and, to say no more, never creeps upon the Earth, which is part of the Description of this Leviathan, ver. 3. Whereby we are therefore to understand the Crocodile, (to whom every Part of this Description exactly belongs) a Creature as big again as a Man of the greatest Stature, and in some Places vastly greater: there having been*

*been Crocodiles seen of twenty, nay, forty foot long; and in some Places, of an hundred. To this fierce and untameable Creature GOD sends Job, that he might learn more Humility than to contend with his Majesty, when he saw how unable he was to stand before one of his Creatures. That Use he himself teaches Job to make of this Description, ver.*

10, 11, 12.

1. **C**ANST thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest down?

do other Fishes? canst thou let down a Line, and draw him out by the Tongue with a Hook?

2. Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3. Will he make many supplications unto thee? will he speak oft words unto thee?

4. Will he make a covenant with thee? wilt thou take him for a servant for ever?

5. Wilt thou play with him, as with a bird? or wilt thou bind him for thy maidens?

6. Shall the companions make a banquet of him? shall they part him among the merchants?

1. **T**HERE is another Creature also in the same River, which I would have thee consider; and behold therein the Divine Power, and humane Weak-

\* *Crocodile.* nefs. Canst thou catch the Leviathan \* as you

2. When thou hast made a Cord of the Rushes of the River, canst thou put it about his Nose; or strike an iron as sharp as a Thorn, into his jaw?

3. Will he importune thy Favour, and with many Prayers beseech thee to spare him? will he sue for his Liberty with submissive Words, and speak thee fair to let him go?

4. Will he enter into Bonds, and make a solemn Covenant with thee, never to do thee hurt; but to be thy Slave, and do thee Service for ever?

5. Wilt thou adventure to play with him, as with a Sparrow? or tie him by the Leg, for the Sport and Pastime of thy Daughters?

6. Shall the Society of Fishermen make a Feast for joy they have taken him? and sell their Share in him among the Merchants?

7. Canst thou fill his skin with harbed irons? or his head with fish-spears?

8 Lay thine hand upon him, remember the battle, do no more.

9. Behold, the hope of him is in vain: shall not *one* be cast down, even at the sight of him?

10. None *is* so fierce that dare stir him up: who then is able to stand before me?

Creatures be so terrible, how dangerous is it to provoke my Majesty?

11. Who hath prevented me, that I should repay *him*? *whatsoever* is under the whole heaven is mine.

12. I will not conceal his parts, nor his power, nor his comely proportion.

Limbs or Joints I will conceal; nor forbear to speak of his Strength, and of the comely Disposition of all his Parts.

13. Who can discover the face of his garment? or who can come *to him* with his double bridle?

14. Who can open the doors of his face? his teeth *are* terrible round about.

7. Where is the Dart wherewith thou canst hope to penetrate his Skin? or the Fish spear that is able to wound his Head?

8. Go, and touch him if thou darest: the battle will be soon ended, for thou shalt not do it a second Time.

9. Mark what I say; he will be sorely disappointed that thinks to take him: for he will be ready to sink down with fear at the very Sight of him.

10. Though he lie asleep on the Shore, there is none so hardy as to dare to awake him. Who is he then that takes upon him to contend with Me? If one of my

11. And where is the Man to whom I am a Debtor? How came I, that made the whole World, to be obliged to thee, or any one else? Did you first begin to do me Kindnesses, that I should owe you a Requital?

12. What Insolence is this, to dispute with Me, when thou art not able to stand before this single Work of my Hands? none of whose

Limbs or Joints I will conceal; nor forbear to speak of his Strength, and of the comely Disposition of all his Parts.

13. And first take a View of his scaly Skin, wherewith he is covered: who hath ever stript him of that upper Garment? or who dare come within his doubled Snout?

14. Who will venture to open his wide Jaws, and so much as look into his Mouth? in which his long Rows of Teeth are very dreadful.

15. His scales are his pride, shut up together as with a close seal.

16. One is so near to another, that no air can come between them.

17. They are joined one to another, they stick together, that they cannot be sundred.

18. By his neezings a light doth shine, and his eyes are like the eye-lids of the morning.

appear before the rest of his Body, as the Morning Light before the Sun.

19. Out of his mouth go burning lamps, and sparks of fire leap out.

20. Out of his nostrils goeth smoak, as out of a seething pot or caldron.

21. His breath kindleth coals, and a flame goeth out of his mouth.

22. In his neck remaineth strength, and sorrow is turned into joy before him.

23. The flakes of his flesh are joined together: they are firm in themselves, they cannot be moved.

15. The Scales of his Back are like the Plates of a Shield, which I have provided for his Defence: every one of them is closely compacted, and strictly sealed to the next.

16. They are knit so close, that the Air, which presses into all Things else, cannot come between them.

17. They cleave one to another, they hold so fast together, that no Art or Violence can make a separation.

18. When he sneezeth, as he lies gaping in the Sun, the Spirits break forth with such a Force, that they seem to sparkle: and when he riseth up out of the River, his Eyes

19. The Steam also which then comes out of his Mouth is as vehement as if it were full of burning Torches; or there were a Fire in him, that sends forth sparks.

20. Out of his Nostrils goes a Smoak like the Reek of a seething Pot, or a boiling Caldron.

21. His Breath is so hot, though he come out of the Water, that it is sufficient to kindle Coals; and may be called a Flame, which issues out of his Mouth.

22. His Neck is exceeding strong, as if it were the very Seat of Strength: sadness and terror marches before him, and seizes on all those that meet him.

23. The Muscles of his Flesh are glewed together; every one of them is compact and solid; they are not easily moved.

24. His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25. When he raiseth up himself, the mighty are afraid: by reason of breakings they purifie themselves.

26. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. lin, are altogether him.

27. He esteemeth iron as straw, and brasse as rotten wood. Straw; and those

28. The arrow cannot make him flee: sling stones are turned with him into stubble.

29. Darts are counted as stubble: he laugheth at the shaking of a spear.

30. Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

up, that it lo okslike

24. He is as far from Fear, as he is from Pity; for his Heart is as firm as a Stone; as hard as an Anvil, or a Piece of the nether Millstone.

25. But the stoutest Hearts tremble when he lifts himself up above the Water: they are seized with such a fright, that they are at their wits end, and know not which Way to turn themselves.

26. Though they assault him with the Sword, it will do them no Service; for the Hardness of his Skin will break it in Pieces: the Spear, also the Dart and the Javelin, as feeble, and cannot enter into him.

27. All the other Weapons of Iron (which the Wit of Man can devise) he values no more than a Brasse, no more than rotten Wood.

28. The Arrow shot out of the strongest Bow cannot make him flee: and those Stones, which are thrown out of a Sling with so much Force, move him no more than a little Chaff.

29. Lay at him with heavy Clubs, and he regards them no more than if they were Stubble: shake the Lance at him, and he contemns its most violent Thrusts.

30. For instead of him, it meets only with the rough Shells where-with he is armed: which are so hard, that he beats back the sharpest Weapon, and throws it into the Mire.

31. When he tumbles about in the Bottom of the River, he raises Bubbles on the Top; and the Water of the Lake is so troubled, with the slimy Mud which he stirreth up, that it lo okslike a Pot of Ointment.

32. He maketh a path to shine after him: *one* would think the deep to be hoary.

33. Upon earth there is not his like, who is made without fear.

34. He beholdeth all high things: he is a king over all the children of pride.

long Legs raise them to the loftiest Height: whom he matters and rends in Pieces at his Pleasure.

32. When he swims, he makes Furrows in the Face of the Deep, and leaves a Path behind him so covered with Froth and Foam, that it looks as if it were grown old, and were full of gray Hairs.

33. His fellow is not to be found upon the Earth; where he creeps indeed in the Dust, but is so made, that he cannot be trodden under Foot and bruised.

34. No, though he lie so low, yet he despises the tallest Beasts; and reigns over the Oxen and Camels, and all those Creatures whose

## CH A P. XLII.

### A R G U M E N T.

*This Chapter concludes the Book, with an Account how Job compleated the Submission which he had begun before to make to GOD. Whose Pardon he sorrowfully begs; confessing and repenting of his Fault; resigning himself intirely to be instructed by Him: but resolving never hereafter to complain, nor to move any Questions about his Providence. This Repentance GOD accepts; and for his sake grants a Pardon also to his Friends, who he condemns as more faulty than Job. Who after this receives extraordinary Marks of GOD's Favour; and hath such an ample Recompence made him for his Losses, as may encourage all Posterity to persevere in Well-doing and patient Suffering; believing stedfastly that nothing can be done or permitted by GOD without much Reason, (whose Wisdom shines so gloriously in all his Works,) and humbly expecting a comfortable Issue out of all our Troubles.*

1. **T**HEN Job answered the LORD, and said,

1. **T**HESE Words so lively represented the Power and Wisdom

Wisdom of GOD in his Works, that *Job*, seeing his Error more clearly than ever, submitted himself unto the Great LORD of all, and said;

1. I know that thou canst do every thing, and that no thought can be withholden from thee.

Reason to cast me down, so Thou canst restore me, and lift me up again.

3. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Things, which I ought humbly to admire, not arrogantly cen'sure.

4. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

Providence; and therefore ask me no more Questions, (XXXVIII. 3.) but let me learn of Thee, and do Thou instruct my Ignorance.

5. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. revelation and visible

6. Wherefore I abhor my self, and repent in dust and ashes.

Desires to die, or to be delivered: I condemn them all, (together with whatsoever I have spoken too boldly about thy Government,) and in the most sorrowful Manner repent, that I have justified my self so much, and Thee so little.

2. I am abundantly satisfied that thy Power is as large as thy Will; and that nothing can hinder Thee from effecting every Thing which Thou designest: but as Thou hadst

3. I am sensible also of the Justice of the Reproof which Thou hast given me (XXXVIII. 2.) and do confess I very much forgot my self, when I adventured to talk so ignorantly of thy wise Administrations. It was that which made me so rash as to discourse of Things far above my Reach; wonderful

4. Be not angry with me, I beseech Thee, but graciously hear me speaking in thy own Words. I do not pretend to give an Account of thy wonderful Works, and of

5. Something I did know before of thy Greatness, and Mightiness, and Wisdom; but nothing so clearly as I do now, by this Revelation of thy dreadful Majesty.

6. Which touches me with a sensible Displeasure against my self for my undecent Complaints, and vehement Expostulations, and eager

7. ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for your selves a burnt-offering; and my servant Job shall pray for you, for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

presentation of my Things confidently, to be false.

9. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job

7. Which ingenuous Confession pleased the LORD so much, that He did not chide Job any farther: but turning his Voice to Eliphaz, (his principal Accuser,) He said, I am angry with thee and with thy two Friends; for you have made a perverse Construction of the Afflictions I sent upon Job; whom, notwithstanding all his Errours, I acknowledge to be my Servant, and to have spoken better of Me than you have done.

8. And therefore take no less than seven Bullocks, and as many Rams, and carry them to my Servant Job; whom I appoint to be your Priest, to offer for you a Burnt-offering, in Token of my absolute Dominion over all Creatures. And that faithful Servant of mine shall pray for you, and obtain your Pardon: for I have a great Love to him, and will be favourable to you for his sake. Do not fail to go about this, lest I inflict some grievous Punishment upon you, because, as I said, you have made an ill Re-

presentation of my Providence, and repeated those which my Servant Job shewed you

9. So Eliphaz and his two Companions submitted themselves also unto God, and went, as He commanded them, and desired Job to interceed for them. And the LORD heard his Prayer, and was reconciled to them.

10. And at that very Time when Job was performing this charitable Office for his Friends, the LORD was pleased to begin to restore to him all those Things which had been

Job twice as much as he had before. been taken away from him: and never ceased, till He had not only established him in his former Splendour, but made him twice as rich as he was before.

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house, and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12. So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

which were but five hundred, into a thousand; and his She-Asses, in the same Proportion.

13. He had also seven sons and three daughters.

14. And he called the name of the first, *Jemima*, and the name of the second, *Kezia*, and the name of the third, *Keren-happuch*.

of Affliction, wherein he had lain: and the second,

11. All his Kindred likewise and his familiar Acquaintance (whom his unusual Affliction had estranged from him, XIX. 5.) when they heard of the Wonders the LORD had done for him, came to visit him, and feasted with him: And after they had consoled his Misery, and testified their sorrow for all that had befallen him, they congratulated his happy Recovery; and, in Token of their joy, every one of them presented him with a Piece of Money, and a pendant of Gold.

12. Thus the LORD impoverished this good Man, only to make him Richer. For instead of seven thousand Sheep, which he had before his Troubles, he found he had fourteen thousand, when they were ended; and for three thousand Camels, which were taken from him, the LORD gave him six thousand: and multiplied his yokes of Oxen,

13. His Wife also became very fruitful, and brought him as many Children as he had lost; seven Sons, and three Daughters.

14. And to preserve the Memory of so marvellous a Deliverance, (of which they were so many living Monuments,) he called the Name of the first *Jemima*, that is, the Day; because of the Felicity wherein he now shone, after a sad Night

*Kesia*, (a Spice of an excellent Smell;) because God had healed his filthy stinking Ulcers, which made even his Wife refuse to come near him, XIX. 17. and the last he called *Kerenhappuch*, i. e. Plenty restored, or, an Horn of varnish; because God had wiped away the Tears which fouled his Face, (as he complains XVI. 16.)

15. And in all the land were no women found so fair as the daughters of Job, and their father gave them inheritance among their Brethren.

15. The Beauty also of these Women proved as bright as their Names; for there were none so amiable in all that Country: and their Father did not (as the manner was) endow them with a small Portion of his Goods, but (having a large Estate, and a great Affection to them) he made them Coheirs with their Brethren, in the Inheritance which he left them.

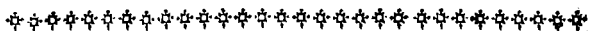
16. After this lived Job an hundred and forty years, and saw his sons and his sons sons, even four generations.

16. After which glorious Restitution of himself and his Family, his Years were multiplied as well as his Estate: for the LORD added almost an Age and a half (no less than an hundred and forty Years) to those he had lived before; so that he had the Pleasure to see his Childrens Children to the fourth Generation:

17. So Job died, being old and full of days.

17. And departed not out of the World till he was so fully satisfied, that he desired not to live any longer.





A N  
A P P E N D I X  
T O T H E  
P A R A H P R A S E.

**H**ERE ends the Book of *Job*; whose short Sufferings (for the Space of XII Months, as the *Hebrews* reckon in *Seder Olam*) were recompensed with a very long Life in great Prosperity. If we could rely upon all their Traditions, this might have been added to the Paraphrase upon the last Words, that the whole Time of his Life was Two Hundred and ten years. For in the *Hierusalem Targum* upon *Exod.* XII. 40. and in *Bere-schit Rabba* upon *Gen.* XLII. 2. they make Account that the *Israhelites* staid just so long in *Egypt*: and in the *Chronicle* forenamed, and in *Bava Batra* and other Books they tell us, that *Job* was born that very Year when *Jacob* went with his Family down thither to sojourn; and died that Year when they were delivered from thence by the Hand of *Moses*. But this agrees neither with what other of their Authors say, whom I mentioned in my Preface; nor with the LXX, who in the last Verse but one of this Book insert this Clause, *All the Days of his Life were Two Hundred and forty Years*.

This indeed might be easily reconciled with the Account before mentioned, if we did but rectifie their Numbers in the Beginning of that Verse by the *Hebrew* Truth, and cut off the thirty Years which they have added to the true Time that he lived after his Recovery from his Sickness: for then this Passage also must be corrected, and instead of 240, we must set down 210. Which we might also prove in this manner (out of *Seder Olam*, Cap. 3.) to be the right Account of his Age: because it is said, v. 10. of the last Chapter, that *the Lord added to Job the double of what he had before*; and therefore

if an hundred and forty Years were added, he had seventy before, which in all make two hundred and ten. But it is not worth our while to trouble our selves with such Uncertainties: much less is it safe to rely upon any Thing which is supported by no stronger Authority than the *Hebrewe* Tradition. The Vanity of which appears

\* Lib. 1. *de Resur-* *Job Ben Israel* saith \*, it is evidently  
*rect. Cap. ult.* certain by Tradition, that the *Maho-*

*metans* at this Day pay a great Reverence to this holy Man's Sepulchre, and honour it at *Constantinople* with much Religion and Devotion: when all Men that have any considerable Acquaintance with other Authors besides those of their own Nation (upon which the *Hebrewe*s dote) may easily know, that the *Job* whom the *Turks* honour was a Captain of the *Saracens*, who was slain when they besieged that City in the Year of *Christ* 675.

It will be to better Purpose, if I take notice of an Observation of theirs which hath more certainty in it; because clearly founded upon the Holy Scriptures. Which is, that *Job* was a *Prophet among the Gentiles*; and a *Prophet* of very eminent Quality and Degree: Who deserved to have been at least mentioned by *Josephus* in his Book of *Antiquities*, where he hath not vouchsafed to name him; nay, to have been praised by the Son of *Sirach* in his Catalogue of famous Men, (XLIV. *Ecclus.* &c.) who were honoured in their Generations, and were the Glory of their Times. But, according to the Humour of the *Jezes*, he magnifies only those of their own Country, or such from whom they were directly descended: not considering how much it was for their Honour, that by the Care of their noble Ancestors the History of *Job*, and his excellent Virtues, had been preserved. Which he ought not therefore to have omitted; but to have celebrated him among the chief of those worthy Persons, by whom GOD wrought great glory; such as will bear Rule in their Kingdoms, Men renowned for their Power, giving counsel by their Understanding, and declaring Prophecies, &c. XLIV. *Ecclus.*

2, 5.

Nay, his Friends deserved a short Remembrance, who seem nothing inferior to the wise Men among the *Jezes*, (though they mistook in the Application of many excellent

lent Truths,) but are acknowledged by themselves to have been Prophets among the *Gentiles*. And not without Reason; for *Eliphaz* we read, IV. 13, &c. had Night Visions, an Apparition of an Angel, and secret Whispers, like the still small Voice which *Elijah* heard, 1 *Kings* XIX. 12. which made *R. Sol Jarchi* not fear to say, that the *Shechinah* was upon him. And *Elihu*, it is easie to discern, felt a Divine Power working in him mightily, XXXII. 8, 18, 19. which was not altogether a stranger, he shews (XXXIII. 15, 16.) to other Men; whom God in those Days instructed by Dreams, amongst other Ways that he had of communicating his Mind to them. But there was none equal to that wherein He made Himself known to *Job*: who in *three* Things seems to have had the Pre-eminence above all the Gentile Prophets. *First*, In that God was pleased to speak to him aloud by a Voice from Heaven, XXXVIII. 1. (which the *Jezees* call the *Bath Col*;) and not merely in such silent Whispers as He did to *Eliphaz*. *Secondly*, That this Voice was attended with a notable Token of a Divine Presence, from whence it came, viz. a *Whirlwind*; which I take to have been something like that sound as of a rushing mighty Wind, wherein the Holy Ghost came upon the Day of *Pentecost*. And *Lastly*, He saw likewise, in all probability, the Appearance, of some visible Majesty (XLII. 5.) suppose in a glorious Cloud (as the LXX seem to understand it, XXXVIII. 1.) or something like that which *Moses* beheld in the Bush, when God first called unto him out of the midst of it, *Exod.* III. 4.

Which need not at all puzzle our Belief; when we consider that the Church in those Days was Catholick, and not as yet confined to any one Family or Nation. God was pleased indeed to shew an extraordinary Grace to *Abraham*, in calling him out of his own Country and Father's House, where Idolatry had taken deep Root, and had been long growing, without any hope of Amendment. (For if we may give any Credit to *Kessens* a Mahometan Writer, or to *Elmacinus* a Christian, they were infected with it in the Days of *Heber*, who stoutly opposed it; but with so little Effect, that though God sent a Whirlwind, which threw down all their Idols, and broke them in Pieces, that false Worship still prevailed.) But this doth not warrant us to imagine that God utterly rejected and neglected all other People; to whom

He revealed himself in a very familiar Manner, and gave many Demonstrations of his Divine Presence among them, till they corrupted their Ways by such abominable Idolatries, that they became altogether unprofitable, and unfit for the Society of that Holy Spirit, which oft-times moved them. Even among the *Canaanites* (into whose Country God led *Abraham*) we find *Melchisedeck* was then a Priest of the most High God; a greater Person than that Prophet, and the Minister of that Oracle (some fancy) which *Rebekah* went to consult when she felt the Twins struggling in her Womb, XXV. *Gen.* 22. To whom I might add several others, if I had a Mind to prolong this Discourse.

And though the Book before mentioned (*Seder Olam Rabba*, Chap. 21.) is pleased to say, that the Holy Ghost ceased to inspire Men of any other Nation after the giving of the Law; yet it is easy to shew that therein it contradicts even their own Affirmation elsewhere, which is grounded on good Reason, that *Balaam* was a Prophet divinely moved among the *Syrians* in *Mesopotamia*. He was a Man indeed of naughty Affections, and inclined to Superstition, but still had many Illuminations and Motions from the most High; as appears not only by his Predictions, but by the express Words of *Moses*, who says, *the Spirit of GOD came upon him*, XXIV. *Numb.* 2. To which if I should add his own Testimony concerning himself, that he *heard the Words of GOD*, and *saw the Vision of the Almighty*, and that in an extraordinary manner, *having his Eyes open* in his Ecstasy, I see no Reason why it should be rejected; especially since he declared at the first, when the Princes of *Midian* importuned him to go with them, that he would be wholly guided by the LORD in the Business; and when he was come to *Balak*, constantly went to meet the LORD, to ask Him what he should say, and professed his Care to speak what the LORD had put in his Mouth, XXII. 8. XXIII. 5, 12, 15, &c. These Considerations, to which many more might be added, are sufficient to shew, that there is little, if any Ground for the Opinion of *Theodore*, who resolves \*, that

\* *Quest.* 39. in *Numb.* *Balaam* did not enquire of the True

GOD, though the Answer was given by him of whom he was ignorant, not by him whom he invoked:

invoked: and that the Conclusion of \* *Epist.* 80. ad St. *Basil* \*, or *Greg. Nyssen* †, (it is *Euseb.* uncertain whose Work it is wherein we † *Lib. de Trinitate.* find it) is more remote from Truth,

who determine, that when the Scripture faith he went to consult with God, we are thereby to understand the Devil. For should we allow the Word *ELOHIM*, or God, to be so equivocal, that it may be applied not only to other excellent Beings besides the Divinity, but to the Devil himself, (which is the Foundation there laid for that Conclusion) yet the Word *JEHOVAH*, or LORD, is never so used; and *Balaam* always says that he would go and meet with Him. And accordingly the LORD is said to put a Word in his Mouth, even then when just before we read that *GOD met him*, XXIII. 4, 5. Where it is most reasonable by God to understand the Angel mentioned XXII. 35. whom the LORD employed to deliver his Mind unto him.

All which I have said, to shew, that God did not quite desert the *Gentile* World, as long as there were any considerable Relicks of the ancient Religion remaining among them; and they did not wholly divert to Fables, and deliver up themselves to the Guidance of evil Spirits, against the apparent Testimony of the Holy Spirit of God; who spake to them by such good Men as *Job*, in whose Days those Sinners were not only reprov'd, but punished also by the Judges, who worshipp'd the Sun, Moon, and Stars; which seems to have been the oldest Idolatry of all other, as not only *Maimonides*, but *Diodorus Siculus* observes. And if they had listned to such Instructions, and not suffered themselves to be led merely by Sense, to which those heavenly Bodies appeared in such an amazing Brightness, that struck with Admiration (as the last named Author speaks) they fancied them to be θεὸς αἰῶνος καὶ ἀπείρου, both *Eternal and the first GODS*; we cannot conceive that they would have sunk so low, as to fall into *Image-worship*: which in *Job's* Country doth not seem to have obtained in his Days.

But the chiefest Part of the Wisdom of this Prophet consisted in his Piety: of which he proved a rare Example, as I have said already; especially in Adversity: wherein he behaved himself with such admirable Virtue, that though the Apostle to the *Hebrews* do not not men-

tion him among those who were famous for their *Faith*, (he not being of their Race to whom the Promises were made, yet) St. *James*, in the next Epistle, highly magnifies and applauds his *Patience*. And not only propounds him (together with the *Prophets* and holy Men, *quo bati spoken to them in the Name of the LORD*, v. 10.) as a Pattern of Well-doing, and contented Suffering, to the Christian *Hebrews*; but numbers him among those blessed Souls, whose worthy Deeds we praise, and whose Happiness we admire, v. 11. Or rather, he names him alone, as an Example of a happy Man, who endured more than what we read of in ancient Times, and in the End, found the LORD so mercifully Gracious and Bountiful to him, that it may encourage all pious Men, to endure with such a wonderful Submission as he did.

Who, when he lost his Goods, his House, his Children, his Health, nay, was all over Ulcerous, and in great Pain; and moreover, was solicited by his Wife to speak irreverently, if not irreligiously of God, and to deny his Providence; and by his Friends was upbraided as an Hypocrite, nay, accused, in their Passion, as a tyrannical Oppressor; whereby they endeavoured

\* Lib. 1. *de In-* to bereave him (as St. *Ambrose* observes \*) of that great Comfort in Afflictions *culpa vacare*, to be conscious

of no enormous Crime, and to make him appear to himself as the Author of his Calamity; at which his Inferiours mockt and scofft, who had formerly had him in great Veneration; nay, it exposed him to the Scorn of those, who were not worthy to be set with the Dogs of his Flock; so that he look'd as if he had been deserted by God, and made an Example of his heaviest Displeasure; yet he bare all at the very first, (when Men are wont to be shaken, nay, overthrown by the sudden News of such dreadful Disasters,) not only with much Resolution and Resignation, but with hearty Thanksgiving; and through the whole Course of his Calamity, committed no Error that I can discern, but what the indifferent and uncharitable Censures of his Friends provoked him unto: which put him upon too frequent and long Justifications of himself, and perplexed him extremely, (which seems his greatest Trouble) that he could not find out the Reason why God afflicted him so severely.

But in the issue God revealed to him what it was fit for

for him to think in this Matter also : and thereby hath given us such Satisfaction in that great Controversie, and difficult Question about God's Providence, as is no where to be met withal, but in the Gospel of

*Iesus Christ.* Even prudent Men, as \* *L. II. de Inter-St. Ambrose* \* observes in a Book he *pellatione, c. 1.*

hath written about *Job*, are apt to be extremely moved when they see the Wicked abound with good Things, and the Just very much afflicted : and truly, says he, it is *lubricus locus*, a slippery Place, in which the Saints have scarce been able to tread in the Path of a true Opinion, as we see in *David* and *Job*, who maintained a long Conflict with his three ancient Friends that came to comfort him, upon this Subject. And God himself brought the Dispute at last to such a Conclusion, as may fully settle the Minds of all those who meet with this Book, and preserve them from being scandalized, or in the least offended, on such Occasions. The *Mahometans* themselves seem to be fully satisfied, as we read in the *Lives of the Fathers*, written in the *Arabian* Language by *Kessens* ; who brings in the Most High, speaking to *Job's* Friends after this

manner, \* *Do you not know that* \* *Hotting. Hist. O-*  
*Job is a Prophet of GOD, whom rientalis, l. 1. c. 3.*

*He hath chosen to his Apostleship ;*  
*and to whom He hath committed his Inspiration ?*  
*GOD would not have you think that He is angry with him ; as you seem to gather from this afflicted State wherein he lies. For you know that GOD is wont to prove the Prophets, the Just, the Martyrs, and other Good Men ; wherein notwithstanding there is no Indignation, or Contempt of them, but Honour rather with GOD most High.*

Thus *St. Chrysostom* I find most elegantly represents him as a far more glorious Spectacle when he sat on the Dunghil, than the greatest Prince, without his Virtue, is, when he sits upon a Throne. " His

" Ulcers, says he \*, were far more \* *Hom. V. ad Popu-*  
" Valuable in my Account, than all *lum Antiochenum.*

" their precious Stones. For what Profit do we receive by them ? What Necessity, what Want do they supply ? But these Ulcers of his, are the Comfort of all manner of Heaviness that can seize upon us. You may know this to be true, if when a Man hath lost his

" genuine

" genuine and only Son, you shew him a thousand Jew-  
 " els and precious Stones; which give no Comfort at all  
 " to his Grief, nor in the least assuage his Trouble and  
 " Pain. But in this Case, if you remember him of the  
 " Wounds of *Job*, he presently finds some ease; when  
 " you ask him, saying, Why dost thou weep and lament,  
 " O Man, on this fashion? Thou hast lost one Son, but  
 " that blessed Man lost all the Children he had? And,  
 " together with that Blow, received a stroke in his Flesh,  
 " and fate naked in the Dung, besmeared all over with  
 " the Filth that ran out of his Wounds; in a deep Con-  
 " sumption, which by little and little wasted that just,  
 " that true, that devout Man; who abstained from all  
 " manner of Evil, and had God himself for the Witness  
 " of his Virtue. If thou dost but speak these Words, in-  
 " stantly thou extinguishest the Heaviness of the Mourn-  
 " er, and riddest him out of all his Grief; and so the  
 " Ulcers of that Righteous Man become more profitable  
 " to him than Jewels.

" Do you therefore conceive now that you have that  
 " Champion before your Eyes; and that you see the  
 " Dung, and him sitting in it; a Statue of Gold, of Di-  
 " monds, I am not able to say of what: For there is  
 " nothing so precious as to be worthy to be compared  
 " with that Ulcerated Body, whose Sores shine more  
 " brightly than the Beams of the Sun; which enlighten  
 " only the Eyes of the Body, but these illuminate the  
 " Eyes of the Mind. They make us see, and they made  
 " the Devil quite blind: for after he had given those  
 " Wounds in his Body, he fled, and appeared no more.  
 " See here, Beloved, how great the Gain of Affliction is!  
 " For when that Righteous Man was rich, and enjoyed  
 " his Ease, the Devil had something to say against him:  
 " Though falsely indeed, yet this he had to say, *Doth Job*  
 " *serve GOD for nought?* But after he had stript him  
 " naked, and made him a Beggar, he had not a Word to  
 " say; he durst not so much as open his Mouth against  
 " him. When he was rich, then he adventured to wrestle  
 " with him, and threatned to supplant him: but after  
 " he had made him poor, deprived him of all he had,  
 " and reduced him to the extreamest Grief and Sorrow,  
 " he ran away, and durst not renew the Assault. When  
 " his Body was sound, then he laid violent Hands on  
 " him; but when he had filled it with Wounds, he was  
 " routed,

“ routed, and fled away vanquished. By this thou seest,  
 “ how much Poverty may prove better than Riches,  
 “ Weakness than Health, Temptation than Ease and  
 “ Quiet, to those that are vigilant and watchful: who  
 “ make a Profit of all these; and by fighting grow more  
 “ Illustrious and Courageous. Who ever saw, who ever  
 “ heard such noble Combats?”

But there is none, that I have met withal, who represents him in such lively Colours, as the great *St. Basil*; who in a Sermon of his\* (the latter Part of which was occasioned by a

\* *Tom. 1. Homil. lamentable Fire, that happened near* *XXIII. p. 565, &c.*  
 their Church, and put it in danger,) exhorts all the Rich, who were untouched by the Flames,

to relieve their poor Neighbours, whose Goods were consumed in them; and then addressing himself to those, who had saved themselves, but nothing else, beseeches them, “ Not to take their Loss too heavily, nor to let  
 “ their Minds be disturbed; but to shake off the misty  
 “ Cloud of Sorrow, and to strengthen their Souls with  
 “ such generous and manly Thoughts, as might turn this  
 “ Accident into an Occasion of Crowns. For which End,  
 “ he advises them to put themselves in Mind of the Constancy of *Job*; and to say to themselves, as he did,  
 “ *The Lord gave, and the Lord hath taken away;*  
 “ *as it seemed good to the Lord, so it is come to pass.*  
 “ And by no means, says he, let any of you be moved  
 “ with what hath happened, either to say, or think, there  
 “ is no Providence which rules our Affairs; or presume to accuse the Dispensation and Judgment of the  
 “ *LORD*; but let him fix his Eyes on that Champion,  
 “ and make him his Counsellour, who will advise him  
 “ to better Thoughts.

“ Let him recount in order all the Agonies he endured,  
 “ and then observe how bravely he came off; and how  
 “ the Devil threw all his Darts at him in vain; not  
 “ one of them giving him a deadly Wound. First he set  
 “ upon his Goods, and endeavoured to overwhelm him  
 “ with the doleful News of various Calamities, which  
 “ came tumbling, like the Waves of the Sea, one upon the  
 “ Neck of another: But all to no purpose, for the just  
 “ Man received them as a Rock doth the Fury of a  
 “ Tempest; turning the Rage of the Waves into  
 “ Froth, and standing it self immovable. He said not a  
 “ Word,

“ Word, that we read of, he made no Complaints of those  
 “ Disasters; or if he said any Thing, we may well pre-  
 “ sume, it was those decent and becoming Words which  
 “ we read in the Conclusion, *The LORD gave, and the*  
 “ *LORD hath taken away; as it pleaseth the LORD*  
 “ *so is it come to pass.* But he did not think any of those  
 “ Calamities that befel him, to be worth his lamenting  
 “ with his Tears.

“ Well, but there comes one afterward that tells him  
 “ most dismal Story of the Death of all his Children, be-  
 “ the Fall of the House wherein they were making merry.  
 “ At this, it is true, he rent his Garments; and it is  
 “ the first Expression of his Grief that we meet withal  
 “ in Compliance with the Passions of Nature, and to de-  
 “ clare himself a most tender Father. But he set some  
 “ Bounds to his Grief, and adorned what had happened  
 “ with those pious Words; *The LORD gave, and the*  
 “ *LORD hath taken away, &c.* As if he should have  
 “ said, I was called their Father, as long as He, that  
 “ made me so, pleased. But now He hath taken off  
 “ this Crown of Children from my Head, and it is no  
 “ fit for me to contend and dispute with Him about his  
 “ own. Let that be which seemeth best to the LORD.  
 “ He it was that formed them, I was but the Instrument  
 “ Why should I, who am but a Servant, foolishly complain  
 “ of my Master; and repine at that Decree, which  
 “ cannot alter?

“ With such Words as these that Righteous Man wound-  
 “ ed the Devil; and as one would say, shot a Dart quite  
 “ through his Heart. Which so enraged him, that seeing  
 “ him still a Conquerour, he made an Assault upon his  
 “ Body; which he turned into Corruption, and made  
 “ it become such a Bag of Worms, that from a Throne  
 “ it was cast upon a Dunghil. And yet the good Man re-  
 “ mained immoveable; and when his Body was torn  
 “ preserved still the hidden Treasure of Piety in his Soul,  
 “ of which the Devil could not rob him. And therefore  
 “ not knowing what to do more, he betook himself to  
 “ his old Stratagem; and instigating his Wife to enter-  
 “ tain irreligious and blasphemous Thoughts, attempted  
 “ that Way to overthrow this Champion. For she, tired  
 “ with the long Continuance of his Calamities, came to  
 “ him, and clapping her Hands at what she beheld, up-  
 “ braided him with these lamentable Fruits of his Piety;  
 “ and

“ and rehearsing his former Prosperity, and then pointing at his present Misery, ask’d him, If this was the Reward which he received from the LORD for all his Sacrifices? with abundance of such like Words, which were enough to disturb the most composed, and subvert the most steady and resolved Mind. I am a Vagabond, said she, and am forced to crouch to others like a Slave; I, who was a Queen, am constrained to depend upon my Servants for Relief: I, who maintained many liberally, am now nourished my self out of other Folks Charity. Adding, that it would be far better for him, to provoke his angry Creator, by impious Words, to cut him off, than by an unprofitable Patience thus to prolong both his, and her Misery.

“ But he, more offended with these Words than any of his former Sufferings, with Eyes full of Indignation, look’d upon her as an Enemy; and ask’d what ail’d her to talk thus like one of the foolish Women? Lay aside, said he, these Thoughts, and let me hear no more of this Advice; which makes me appear to my self, as if one half of me were wicked and irreligious. *What, shall we receive good at the hands of the LORD, and shall we not suffer evil?* Remember all the past Happinesses thou hast enjoyed, and oppose better unto worse. No Man’s Life is entirely and thoroughly happy. *Τὸ δὲ διὰ παντὸς εὖ πράττειν, μόνον θεῷ.* To be always as well as we can wish, belongs to God alone. If thou art grieved at what is present, fetch thy Comfort from what thou hast received before. Now thou weep’st, but formerly thou didst laugh; now thou art poor, but there was a Time when thou wantedst nothing. Then thou drankst of the pure Fountain of Life; be content, and drink now the more patiently of the troubled Waters. Behold the Rivers, their Streams are not clear in all Places; and our Life, thou knowest, is like to one of them, which slides away continually, and is oft-times full of Waves, which come rowling one upon another: One Part of this River is passed by, and another is running on its Course. This part of it is gushing out from the Fountain, and the next is ready to follow it as soon as it is gone. And thus we are all making great hast to the common Sea; Death, I mean, which swallows up all at last.

" If we receive good from the Hands of the LORD.  
 " shall we not bear evil? Think of that again, Shall  
 " we go about to compel the Judge to afford us just the  
 " very same Things for ever? Shall we presume to in-  
 " struct our LORD and Master how he ought to conduſt  
 " our Life? He hath the Power of his own Decrees, and  
 " orders as He pleaſes, ſo he appoints our Portion for  
 " us. And we know that He is wiſe, and that He diſ-  
 " penſes to his Servants what is moſt profitable for them.  
 " Do not then curiouſly pry into the Counſels and Reſo-  
 " lutions of thy LORD and Governour; only take in good  
 " Part, and affectionately embrace whatſoever is ordered  
 " by his Wiſdom. Love his Adminiſtration; and what-  
 " ſoever He is pleaſed to give, receive it with Pleaſure.  
 " Demonſtrate now in a ſorrowful Condition, that thou  
 " waſt worthy of all the Joy which thou haſt formerly  
 " in a better.

" Thus *Job* diſcourſing, he baffled the Devil once  
 " more; and gave him ſuch a Repulſe, that he made  
 " him perfectly aſhamed to ſee himſelf thus vanquiſhed.  
 " And what enſued after this? Why, when the Devil  
 " was beaten, his Diſeaſe fled away too, having aſſaulted  
 " him in vain, and got no Ground of him. His Fleſh be-  
 " gan to recover into a ſecond Youth; he flouriſhed alſo  
 " in his Eſtate, which was reſtored to him with Increaſe.  
 " For Riches flowed ſo plentifully into his Houſe, that  
 " they were double to what he had before: Firſt, That  
 " he might be no Loſer by his Affliction; and Second-  
 " ly, That he might have a merciful Reward of his Pa-  
 " tience under it. Therefore it was that his Horſes, and  
 " Mules, and Camels, and Sheep, and all the reſt of his  
 " Revenue were doubled, only his Children were no more:  
 " than equal to the Number he had before, Seven Sons,  
 " and three Daughters. The Reaſon was, becauſe his  
 " Beaſts indeed periſhed entirely; but the better Part of his  
 " Children ſtill ſurvived, when they were taken from him..  
 " And therefore being again adorned with as many Sons  
 " and Daughters as formerly he enjoyed, he had a dou-  
 " ble Portion of them alſo; thoſe who were preſent with  
 " him here, and thoſe who expected him in the other  
 " World. Behold then what good Things this juſt Man,  
 " *Job*, heaped up to himſelf by his patient Submiſſion  
 " to God. And do thou therefore, if thou haſt ſuffered  
 " grievouſly in this Fire, which the Malice of the Devil  
 " kindled,

" kindled, bear it constantly, and lenify the Affliction  
 " with these better Thoughts; according to that which  
 " is written, *Cast all thy care upon the LORD, and*  
 " *he will sustain thee.*

To this Purpose that great Person St. *Basil* discourses, when he represents how *Job* received the first Assaults of his Affliction, and how happily it ended. And there is great Reason to think that he did not, in the Progress of it, swerve from those good Beginnings, which had so blessed a Conclusion; but whatsoever Expressions fell from him, when he was engaged in the Heat of Disputation, he still preserved such a religious Temper of Mind, as made him not cease to submit himself reverently to God's Will, and to thank Him for all the Benefits he had formerly received from his Bounty. Nor do I find any Cause for the Censures which *Maimonides* \* \* *More Nevochim*, (and out of him *Menasseh Ben-Part III. Cap. 23.* *Israel* †) hath passed upon the † Lib. i. *De Resurrectione*, c. 16. Disputation between him and his four Friends, about Divine Providence, which he hath thus stated.

" *Job* (saith he) maintains that Mankind is so  
 " vile a sort of Being, that God doth not regard  
 " the best of them, any more than He doth the  
 " worst; but it is all one to him when a Calamity  
 " comes, whether it light upon the Offenders, or upon the Innocent. Nay, more than this, he affirms  
 " that there is no Expectation after Death, and consequently no Hope remaining for him." Which are such Blasphemies, that *Maimonides* is fain to seek Excuses for him; and for that End alledges a common Saying among their wise Men, That a Man is not apprehended, or seized on, because of his Grief; that is, what he says in Extremity of Pain is not imputed to him for Sin. But there is no need of this Apology; for the Places he alledges, do not prove him Guilty of uttering such Things, as (to speak in his Words) are evil in the highest Degree. Though *Manasseh Ben-Israel* is so presumptuous, as to charge him with such a profane Denial of Divine Providence, at least here below the Moon, that he makes him impute all his Misery to the malignant

lignant Aspect of the Planets under which he was conceived and born.

To which Opinion of *Job*, say they, every one of his Friends opposed a particular Opinion of their own, differing each of them from the other. And first, *Eliphaz* endeavours to establish this for a certain Truth, "That as Afflictions do not come by Chance, but by the Providence of God, so they are sent for the Sins of Men; and therefore, without all doubt, *Job* was a great Offender, which was the Cause he was handled on this manner." "This Opinion, says *Maimonides*, he held to the last; only was fain to add in Conclusion, that all the Ways whereby we deserve Punishment do not appear."

Then after him, (when *Job* had argued against this) comes *Bildad*, who produces a new Opinion, grounded upon the Doctrine of Permutation, or Recompence, as they speak; "that is, He believed the Evils which *Job* endured here should, if he proved Innocent, be changed into good Things; and, in the issue, be highly serviceable to him in another World."

After whom succeeds *Zophar*, with a different Resolution from all these; which was, That "God acts according to his own Pleasure, and that we are not to search for any Cause of his Actions out of his own Will; nor to say, Why doth He this, and not that? In short, we are not to seek the Way of Equity, and the Decree of Wisdom in his Doings; for it necessarily belongs to his Essence, that He do what He will; and our Understanding is too shallow to comprehend the Secrets of his Wisdom, whose Right and Property it is, that He may do according to his Pleasure, and for no other Cause."

And these four Opinions about Providence, *Maimonides* undertakes to shew, have had their several Assertors since, who have propagated them among their Scholars. *Job's* Opinion, he saith, is the same with *Aristotle's*, who attributed all to Accident. *Bildad* was followed by the Sect of *Mutazali*, (a kind of *Pharisees* among the *Ismaelites*) who ascribed all

to Wisdom. *Zophar*, by the Sect of *Affaria*, who attributed all to Will and Pleasure. And *Eliphaz*, he fancies, held the Opinion of the Law; which is, that God deals with Men according to their Works.

But when that all these Men had disputed, nothing moved *Job*, there stands up another, whose Name was *Elibu*, "who first proves the Providence of God from prophetic Dreams, XXXIII. 15. and "to those Things which *Eliphaz* had said, adds, "according to the Imagination of *Manasseh Ben-Israel*, the Doctrine of the Transmigration of Souls, "(which he labours to find in *ver.* 14.) and thereby, "in a wonderful Way, says he, resolves all the Doubt, "by determining that *Job*, and other just Men, may "be punished for Sins which they committed in a "former Body."

But as there is no Footstep, that I can see, for this fond Conceit, which he honours with the Name of a Mystery; so it is evident, these Men follow their own vain Inventions in all this Discourse, directly contrary to the Book it self. For they make *Job's* Opinion the very worst of all the rest; when the Lord himself tells *Eliphaz*, in the Conclusion of the Book, (XLII. 7.) that He was angry with him and his two other Friends, because they had not spoken of Him so rightly as *Job* had. And it doth not appear by their Speeches, that they held several Opinions about Providence, and took every one of them a different Way (that's a mere Rabbinical Subtlety) to solve the Doubt, wherein *Job's* unusual Sufferings had perplexed them. But they seem to have harped all of them upon one and the same String, as I have represented in the *Arguments* before each Chapter.

From whence the Conclusion of *Maimonides* will be very evident, (which is the best Thing, he says) that *The Scope of the Book is, to establish the great Article of Providence; and thereby to preserve us from Error, in thinking that GOD's Knowledge is like our Knowledge, or his Intention, Providence, and Government, like our Intention, Providence, and Government. Which Foundation being laid, nothing will seem hard to a Man whatsoever happens:*

*pens: Nor will he fall into dubious Thoughts concerning GOD, whether He knows what is befall us or no, and whether He takes any care of us. But rather he will be inflamed the more vehemently in the Love of GOD; as it is said in the End of this Prophecy. Wherefore I abhor my self, and repent in dust and ashes. So say our wise Men, They that act out of Love, will rejoice in Chastisements.*

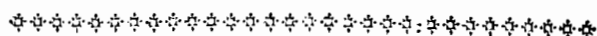


T H E  
B O O K  
O F  
P S A L M S

PARAPHRAS'D:  
W I T H  
*Arguments to each Psalm.*

---

P A R T I.



T O A L L  
Devout Christians,  
Especially those that frequent the  
D A I L Y P R A Y E R S  
O F T H E  
C H U R C H.

The Author Dedicateth this  
P A R A P H R A S E  
U P O N T H E  
B O O K of P S A L M S,

Wishing them Encrease of Grace and Comfort,

B Y  
*Singing Praises unto God with Understanding,*  
P S A L. XLVII. 7.



# T H E P R E F A C E.



HE Work it self proves so long, that I must make the Preface the shorter; which shall be confined to these two Heads: *First*, A brief Account of the Book of Psalms; *Secondly*, Of my Paraphrase upon it.

## I.

*For the first, The Book is a most admirable Piece of Poetry: which moves more powerfully, and touches the Mind more sensibly than Sentences in Prose; especially when it is in such Perfection, as we find it in these Divine Inspirations. For, as Melancthon truly speaks, this is the most elegant Work extant in the World, and hath performed that, I may add, which Plato himself wish'd for, but confessed was above the Reach of mere Men. There was no more efficacious Way, that Philosopher clearly saw, of instructing Youth, than by Odes and Songs; about which he discourses at large, and gives a great many Cautions in his second Book of Laws; but after all*

\* *Pag. 657. concludes at last, \* עָמַל אֱלֹהִים, הָאֵלֶּה עֲמָלָאֵם*  
*Edit. Serran. עָמַל, אֱלֹהִים, This must be the Work of God, or of some Divine Man: Wherein he plainly acknowledges the Defect of their Institution (though certain Poems were pretended then to have been anciently made by their Goddess Isis) and marvellously justifies the Hebrew Discipline, who taught their Children or Scholars by Hymns.* *Which*

*Which Moses, the Man of GOD, began to compose, Exod. XV. Deut. XXXII. and other inspired Persons afterwards imitated, Judg. V. 1 Sam. II. but was brought to perfection by David. Who, as he was an admirable Artist in Musick, 1 Sam. XVI. 18. and himself invented some Musical Instruments, as we learn from the Prophet Amos VI. 5. so was an incomparable Poet, 2 Sam. XXIII. 1, 2. and took all Occasions to exercise this Faculty, not on such low Subjects as those to which it is commonly debased, but in Abundance of Divine Meditations; which are gathered together in this Book; wherein he calls upon them to listen unto him, saying: Come ye Children, hearken unto me, and I will teach you the fear of the LORD, Psal. XXXIV. 11.*

*It is called in their Language Sopher Tehillem, the Book of Psalms, or Hymns, i. e. Praises of the LORD: Because, though there are many Complaints, and Imprecations, and Prayers in it, yet the greatest Part are Praises or Thanksgivings unto GOD: And in those other, there are many mixtures of Acknowledgments what GOD had formerly done for him, or of Confidence what He would still do, or of Resolutions how thankful he would be, when GOD granted him Deliverance. Which give them such a strange Power to cure Heaviness, to extirpate Grief, to wipe away Sorrow, to lay asleep troublesome Thoughts and Passions, to ease us of our Cares, to recreate those who are oppressed with any sort of Pains, (they are the Words of Proclus Archbishop of Constantinople \*) as well as to move compunction for Sin, and to stimulate unto Piety; that no Book in the World is to be compared with it, for these Purposes.*

\* Serm. de Incarn. Dom.

*And as it is called the Book of Psalms, or Praises, from the major part; so they are called David's Psalms, because he made the most of them; though it must be confessed, there were several other Authors; by whom some of them were composed.*

*In the Hebrew they are divided, like Moses his Law, into five Books, as I shall shew in due Place; and so may be called a Second Pentateuch: Which seem to have been collected by several Persons, (as will appear in the Preface to each of them;) for no other Reason*

but that can be given, why all that belong to one Subject were not put together; or at least, all those composed by David placed by themselves, and not so mixed, as they are, with those made by other Authors.

Some think they were gathered together, by the Friends of Hezekiah, before the Captivity. But if they had been so, they would, in all probability, have been disposed in such Order as they were penned; all the sacred Books being preserved in the

\* Antiq. L. Temple, as Josephus witnesses \*, with  
III. c. 1. great Care; from whence they might have taken the Copies of them, with the Names of all their Authors; which now, in many of them, are wanting. Which makes it more likely, that after the Temple and sacred Records were burnt by the King of Babylon's Army, some pious Persons collected as many as they could find, by enquiring among their Friends, in those good Mens Hands, who had transcribed them heretofore for their own private Use, every one as he had most need. For the Songs of Sion the People were very well acquainted withal, though it lay desolate, as it appears by the CXXXVII. Psalm; where the Babylonians desire to hear one of them sung by the mournful Captives. Who preserved them, no doubt, to their Comfort in that sad Condition, and added to them such as were made by divine Men, during its Continuance, and after their Return from Captivity.

When, as St. Athanasius \* resolves in  
Tom. II. p. 86 his Synopsis, (following the Hebrew Tradition) Esdras put them together in one Volume, as we now have them; which is not affirmed without Reason: for we find that the Foundation of the Sacred Temple was no sooner laid, but Ezra (as the Hebrews call him) restored the ancient Custom of Psalmody, or singing Psalms of Praise, (Ezra III. 10, 11.) which David had appointed to accompany the Sacrifices as soon as the Ark was settled, (1 Chron. VI. 31. XVI. 17. Eccles. I. 15, 16, &c.) and which Solomon continued after he had built the Temple, and brought the Ark into it, 2 Chron. V. 12, 13.

Now when all those bloody Sacrifices were abolished, by the Offering which Christ made of Himself, the Sacrifice of Praise alone remained, as the principal Service

*vice of the Christian Church: Several Persons being inspired, not only to pray divinely, but to prophesy also, or to sing Psalms and Hymns of Praise; as we read in the Epistle to 1 Corinthians, XI. 5. XIV. 15, 26. And in the Book of the Revelations we find the Apostles and Elders thus employed, Revel. IV. 9, 10, 11. in which the People bare a part; as we learn from the next Chapter, V. 9, 13. and XIV. 1, 2, 3. So that St. Austin might tell Januarius \*, \* Epist. CXIX. that concerning singing Hymns and cap. 18. Psalms, we have Instructions, and Examples, and Precepts, both of our Lord himself and of his Apostles. According to which the Churches of Africa sung Divina Cantica Prophetarum, the Divine Songs of the Prophets, while the drunken Donatists sung the Compositions of humane Wit. Nor can I see, saith he, what Christians can do more profitably, and more holily than this, when they meet together, and are not reading, preaching, or praying.*

*Those Divina Cantica, no doubt, were principally the Psalms of David, in singing of which Christian People delighted above all other Exercises of Devotion.*

*The manner of their Singing also was like that in Ezra's time, Ezr. III. 11. One beginning the Hymn, and the rest answering the ἀπεσίζα, the Extreams or last Words of it, as the Author of the Apostolical Constitutions tells us \*, which \* L. II. cap. 57. Eusebius calls Ἀπεστέυια τῶν ὕμνων, the last part of the Hymns, which he expressly says were sung by the whole Company; who hearkened in Silence to him that sung the rest, till he came to the close, which they all repeated together \*. \* L. II. Eccles. Hist. cap. 17. And when that manner of singing the Psalms, which we now use in our Quires, was brought in by Flavianus and Diodorus, (who at Antioch divided the Choe into two Parts, singing the Psalms of David, ἐκ διαδοχῆς alternately, one Verse by this half of the Quire, and the next by the other) it thence spread it self, as it were, by a joint consent all the World over. Thus Theodoret informs us in his Ecclesiastical History, Book II. Chap. 19.*

*By which means the People came to be so well acquainted with them, that (as the same Theodoret tells*

us, (in his Preface to this Book of Psalms) both in City and Country this was the Employment of Christian People. They that minded no other Book of the Scriptures, yet had this so by heart, that both in their Houses, and in the Streets, and in the Highways, they were wont to recreate themselves with the Singing of these Holy Songs.

But I must not enlarge any further on this Subject, nor fill this Preface with the high Commendations which the Ancients give both of Psalmody and of this Book of Psalms; which St. Basil (who alone would furnish me with the Sense of all the rest, if it were fit to transcribe his Preface to it) calls the common Treasure of all good Precepts, (containing the Perfections of all the rest of the Scriptures) *καταστάς τὸν*, the Voice of the Church, in which may be found *διολογία πᾶσι*, a compleat Body of Theology.

Which will make this Paraphrase, I hope, the more acceptable; of which it is time now that I give an Account.

## II.

There being two Ways of Paraphrasing, one which keeps to the Metaphors, and pursues them in more Words of the like kind; another which puts those borrowed Forms of Speech into proper and common Expressions: I have chosen the latter, and endeavoured, by giving a clear Interpretation, and expressing, as well as I could, the true Force and just Value of every Phrase, to make the Original Words plain and easy in our Language: As may be seen particularly XVIII. 2. XIX. 8, 9. In which Endeavour it is likely I may sometimes meet with the Censures of those who do not consider the Import of the Hebrew Words; but not be thought much faulty: I hope, by such as can and will consult them; for they will find I have carefully weighed them, and taken some pains rightly to expound them; nor largely, nor making Discourses upon them, but in a few Words representing the Mind and Spirit of the Psalmist in his own Way, which is Devotion. And where there are two Senses of which a Word is capable, they will find likewise that I have endeavoured to express them both, if the Matter would bear it. As for Example, (to name one Place for all) in the CXLIX. Psalm.

*Pfal. 126. where we read, It is time for thee, O Lord, to work: for they have made void thy Law: I have expounded it thus; It is time to work to the Lord, or for the Lord, &c. because all the ancient Interpreters, except one, have so understood them; yet I have not neglected the other Sense which we follow, but made them agree well together. I have preferred indeed the first Interpretation, not only for the Reason now named, but because the Words run most currently so in the Hebrew: and the best of the Jews have expounded them in that manner. Maimonides, for instance, who says, this was one Argument that moved him to write his famous Book called Moreh Nevochim: Which some might account an audacious Attempt, because never undertaken, he* \* *Præfat. pag. saith\*, by any of their Nation since penult.*  
*this long Captivity (as he calls it) but he supported himself with this Principle; that it is said concerning such sort of matters, It is time to do something for the Lord: they having made void thy Law. And in like manner David Ganz, in his Chronology, says\*, that R. Judah \* Ad Ann. 3978. Hakodesh, observing their Oral Law, or traditional Religion, in danger to be lost, set it down in Writing, though there was a Prohibition against it: For סמך על כהיב the Rabbi relied upon this Scripture (thinking it would bear him out) It is time to work to the Lord, &c. which he expounded to this Sense, Now that the Law by Word of Mouth is like to be forgotten, and utterly lost, there must be something extraordinary done to uphold it, and so he wrote the Misneh.*

*I have sometimes also followed Theodoret in the Explication of some Phrases; which I think good to signify, that none may be too forward to censure that for which I have a good Authority, at least, if not a weighty Reason. As for Example, Psal. LXXXIX. ver. 13. I have grounded my Paraphrase upon his Notion, That as the Hand of God denotes the divine Energy, so his Right Hand signifies his Energy for good. And therefore they then needing a double Energy, the Psalmist remembers both his Hand, and his right Hand; desiring to see their Enemies destroyed, and themselves delivered.*

*And*

*And if the Readers will please to take the Pains to compare the Text with the References I have made (and inclosed) in the Paraphrase, to other Scriptures; they will easily see (especially if they have any Understanding in the Original Language) that I have not followed my own Fancy in my Interpretation, but had good Reason for expounding the Text as I have done in such Places: and that this Paraphrase may serve, in many Places, instead of a larger Commentary upon the Words. As for Example, Psal. CXLVII. 19. his Words I think plainly relate to the Ten Words spoken on Mount Sinai; as I might have shewn, if I intended to write Annotations.*

*Which, if I had undertaken, it would not perhaps have been wholly a superfluous Labour; but I might have produced something new, as I think I have none in this Paraphrase; else I should not have attempted it, especially after such an excellent Person as Dr. Hammond. For therein I have interpreted some Phrases otherwise, than they have been understood: of which I think good here to give one Example.*

*Ben Adam The Son of Man, and the Sons of  
and bene Ish. Men\*, are Phrases which often occur; which I have good Ground to think belong, in the Scripture Language, to Princes; and sometimes the greatest of Princes. So I have expounded that known Place, Psal. LXXX. 17. The man of thy right hand, the Son of man, whom Thou madest strong for thy self; and Psal. IV. 2. O ye sons of men, i.e. Rulers of People; and VIII. 3. What is man, that Thou art mindful of him? or the Son of man, (i.e. the greatest of Men) that Thou visitest him? CXLVI. 3. Put not your confidence in Princes, nor in the Son of man, (how great a Prince, that is, soever he may be, though of never such Dignity and Power) in whom there is no help.*

*And thus the Counsellors of Saul are called, the sons of men, LVIII. 1. and so I understand those Words in Isa. LI. 12. Who art thou, that thou shouldest be afraid of a man that shall die, and of the SON OF MAN (that is, a Prince) who shall be as grass? where, upon the Words that go before, I am He that comforteth you, Theodoret hath this Note; I am He that cast Pharaoh and his Army into the Sea; He who killed many thousands*

thousands of the Assyrians by one Angel. From which conclude, that he understood the following Words thus; *Why dost thou then fear any Man, though he be never so great a Tyrant, and armed with never so much Power? as the King of Babylon then was, whom he calls an Oppressor presently after, who carried them Captive from their own Land.*

Thus in the Title of the IX. Psalm, the Septuagint or Labben read *ὁ υἱὸς*; and so do Symmachus, Aquila, and Theodotian, as Theodoret there observes: the former of which makes it a triumphal Song, for the death of that Son; which most Interpreters, as I have here observed, conclude to have been that great Man *Ishiah*. The Original of which Language, I conceive, to be fetch'd from the common manner of Speech among the Hebrews, who call the Chief of any Kind, by the Name of the whole Kind. As they call Man Creature, Mark XVI. 15. because the prime Creature here below: so a King or eminent Person, they call the Son of Man, because the prime among the Sons of Men. Thus St. Peter, 1 Pet. 2. 13. calls Magistrates humane creatures; where the Syriack translates Sons of Men, i. e. Great Men, or Governours. And so Man is used, Gen. IX. 6. for a Man in Authority. But all this is to be understood of that Expression, *ben Adam*: as for *ben Enosh*, which we also render Son of Man, (Psal. XLIV. 3.) it hath another Signification; importing the Wretchedness of any Man's Condition. And if that had been the Name whereby the Angel salutes Ezekiel, might have been to put him in mind of his mean Condition, though conversing with heavenly Ministers. But he constantly calling him *ben Adam*, I see no reason why we should not think it denotes him to be a great Man, highly esteemed by GOD; and appointed by Him to judge and pass Sentence upon his People, Ezek. XX. 4. And in like manner Daniel is called Son of Man, Dan. VIII. 17. who in the next Chapters hath the Title of a Man greatly beloved, IX. 23. X. 11.

And by the Way, I may observe, that from hence we may learn what to understand by that Title, which our Blessed Saviour so often gives himself of *ὁ υἱὸς ἀνθρώπου*, the Son of Man, or rather, that Son of Man; that is, the Messiah, the Lord's Anointed, that great Prince, GOD promised to bless them withal.

It

*It can have no other meaning in John V. 22, 23 (where he saith, GOD hath committed all Judgement unto him, and given him Authority to execute it, because he is the Son, or that Son of Man) than this that He be is that great Person, whom GOD designed to be the Lord and Governour of all things. So He appeared to be, when He sent the Holy Ghost; which seems to be called, the coming of the Son of Man Matth. X. 23. Where He says, they shall not have gone over the Cities of Israel, till the Son of Man come: but the Power, that is, of the Holy Ghost, to enable them and give them Authority to go and preach Him, in all other Countries as well as there, to be the great Lord of all.*

*But instead of such Annotations as these, which the World is already well furnished withal (particularly by the Learned Dr. Hammond upon this Book) I have only in the Argument to each Psalm, given a brief Account, now and then, of some Difficulties; and both there and in the Paraphrase it self, pointed to such Parts of the History of David, or others, as I thought the Psalms have a respect unto. Which I have followed so closely, as to waive other Expositions, when I thought I saw a clear Warrant to accommodate them to that. For in my Judgment (to use the Words of that good Man Musculus, upon the CXXXII. Psal. v. 9.) It is the Duty of every pious Person, as much as he is able, to prefer that Exposition, which is approved by most Testimonies of the Holy Scriptures, before all others whatsoever, though in Shew and Appearance never so plausible.*

*For this Reason I have forborn a great many mystical and allegorical Senses of the Words, and rather adhered to the literal Meaning, though accounted trivial and vulgar by many Men; who had rather indulge their own Fancies, than be at the Pains of making diligent Inquiry after the Truth. For, whatsoever pretended, it is not the easiness and meanness of the literal Sense, which hath made it be despised, and been the Cause of Allegorizing the Scriptures; but the great Difficulty and Labour that is required to the finding of it out, in many Places. St. Hierom and St. Austin confess as much; who spent their younger Year in mystical Interpretations, as more easie Studies; but when they grew old, applied themselves to Historical*  
Expla.

*Explanations. Which St. Hierom (in his Preface to the Prophet Obadiah) confesses he did not understand, when he wrote upon that Book in his Youth; and, in plain terms, ingenuously acknowledges those mystical Expositions were the Work, puerilis ingenii, of his childish Wit, at which he blusht and banded down his Head, even when others cried them up to the Skies; but the Historical Explications, (which then he set out) the Work, maturæ Senectutis, of his mature Age; when he had at least profited thus far, as to know with Socrates, that he was Ignorant. In short, he begins that Preface with the Words of the Apostle: When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things: and hopes this would excuse him for interpreting that Prophet allegorically in the Heat of his Youth; whose History he did not know. St. Austin acknowledges as much in his first Volume of Retractions, Chap. 18. which I will not transcribe, but only set down the Words of Martin Bucer, one of the first Reformers, upon the VI. of St. Matthew; where he says, that it would be worth a great deal to the Church; if, forsaking Allegories, and other frivolous Devices, which are not only empty, but derogate very much from the Majesty of the Doctrine of Christ, we would all simply and soberly prosecute that which our Lord intends to say to us.*

*This hath been my Rule, though I have not so followed (I must add) the strict literal Sense, as to make a mere Judaical Paraphrase (which Theodoret complains, in his Preface to this Book, was the Fault of some that went before him) but have improved the Words, in all Places, to a sublimer Sense, where I had any Direction from our Saviour, or his Apostles, to apply them to the Things belonging to Christ's Kingdom. But where I wanted their guidance, I have not taken upon me to do it (unless it be very sparingly, where the Church hath thought it probable there was something intended beyond the Letter) because I did not know whether the Holy Ghost, which indited the Words, had respect to these Times; as well as to those Histories, to which I thought, I saw a clear Warrant to apply them.*

*And where there is no Title to the Psalm (which St. Hierom,*

*Hierom, (or one under his Name, calls the Key, to lead us into the Sense of it) it is not easie to tell to what History it relates: but must be acknowledged to be <sup>ἐκ τῆς</sup> a*  
*\* Philocalia, 2507, &c. (as Origen upon the first esp. 2. Psalm \* speaks from some learned Hebrew) a Work of very great Labour to find the Key which lie scattered up and down in several Parts of the Scripture: and then to fit them to the Places, where they are to open. In this I have taken some Pains, & may be seen in the Arguments to the several Psalms in some of which if I differ from those that have gone before me; I hope none will be so perverse as to make it Fault: For (as the true St. Hierom speaks in his Preface to the Psalms, according to the Hebrew verity, since they are still desiring new Pleasures, and the neighbouring Seas cannot satisfy Mens Gluttony, cur in sol studio Scripturarum veteri sapore contenti sunt? Will in the study of the Scriptures alone, can they relish nothing that is new; but content themselves merely with that which tastes of Antiquity? Which I do not speak, as he proceeds, to reflect upon my Predecessors, or detract from their excellent Labours (to which I thankfully acknowledge, I am exceedingly beholden) not only to give an Account to the Readers of what I have done; but that they may not think I have only transcribed what I found before said in this Argument, and brought no further Light to it.*

*Why, may some be forward to say, do you pretend, after so many Monuments of Learning, both ancient and modern, to bring forth any thing which hath not been said before, and said better? I answer, as Mus Lectorem. culus\* doth in the like Case, If the Treasure of the Holy Scriptures be such, that it can be drawn so dry by the diligent Searches of pious and learned Men, as nothing shall remain to exercise the Studies of those that succeed them; if there be at any time such an Effusion of God's Holy Spirit, that after that time it is in vain to labour in finding out its Mind in the Holy Scriptures; if there have been in the Church, after the Prophets, Christ*

*and his Apostles, Men of such perfect Accomplishments, that to them was imparted such an universal Fullness of divine Knowledge, as to make their Writings absolutely compleat, so that we need do nothing but Night and Day study them alone; then truly I refuse not the Censure of Folly, nay, of Madness, for attempting any thing now in the Holy Scriptures, after such absolute Writers. But if that most rich Fountain of the divine Oracles be altogether inexhaustible, and no Age can be assigned to which alone the Grace of the Holy Spirit was confined; and there were never any Doctors at any time in the Church, after Christ, the Apostles, and Prophets, of such Esteem, that nothing is wanting in their Writings, nothing can be rightly added to them, nothing is in them which may be justly taken away, or changed for the better; then I do not see why we may not profitably travel in the same Way that others have done, with hopes of adding more Light to that which they have left us.*

*It is better indeed, if a Man only consults his own worldly Ease and Tranquillity, not to trouble himself at all about such Studies; but to get a Reputation merely by censuring those that are thus employed. But if a Man look upon himself as consecrated to the Service of Christ, and seek not what he thinks will please himself, so much as what will please his Master Christ, and from him alone expect his Reward, he will not think fit to be discouraged in such Endeavours, by the Hatred or the unkind Censures which they may procure him; no, nor by the Sense neither of his own Infirmitics, and the Lapses he may have in such Writings. Which all truly good Men will pardon, when they see an honest Diligence in us to do as well as we can; and when they remember, that no one Man can do all things, nor nothing so as to need no Correction.*

*Submitting therefore this Work, such as it is, to the Correction and Amendment of those that are better able, and shall hereafter labour in this Argument, I commend it to the Perusal of devout Christians; hoping that the Light I have given to this admirable Book is*  
so

*so clear, if not great, that they will, by GOD's Blessing, receive no small Benefit by it. For there is nothing which David, or any of the rest say of themselves and their Condition, but by an easy Accommodation may be made to serve every one of our Occasions, when we are in any strait, publick or private; or when we have received any remarkable Deliverance. Athanasius hath said much on this Subject, which I must not transcribe; nor shew how they are fitted*

\* L. i. de Inscript. (as Gregory Nyssen \* observes) to all Psal. Tom. i. p. 261. *Persons and Ages, to all Conditions of Life, and all manner of Employments, to the State both of Sickneſs*

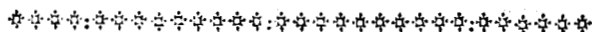
*and of Health, when we are upon the Land, or upon the Water, so wonderful is their useful Variety. But I shall conclude this Preface as Theodoret doth his Commentaries upon this Book.*

I beseech the Readers, if I seem to have expounded it well and aptly, that they would reap the Profit of it; and if I have not attained the secret Mysteries of the Spirit, that they would not find fault too much; for what I could find, I have freely propounded; and what I have learnt of those gone before, I endeavour to transmit to Posterity; and I have taken the Pains, of which others may receive the Benefit without any Labour. Whom I beseech and entreat to make some Compensation for my Pains, with their Prayers; by the Help of which, I may to Words add Deeds, and reap the Blessedness which belongs to both. For he that doth, and teaches, shall be called great in the Kingdom of Heaven, *Matt. V. 19.*

And let us praise the Lord (as St. Chrysostome also concludes) perpetually, as *this Book instructs us*; let us never cease to give thanks in all Things, both by our Words, and by our Deeds. For this is our Sacrifice, this is our Oblation, this is the best Liturgy, or Divine Service, resembling the Angelical manner of Living. If we continue thus singing Hymns unto Him, we shall finish this Life inoffensively, and enjoy those good Things also which are to come. Of which, may we all be so happy as to be Partakers, through the Grace and Loving-kindness of our Lord Jesus Christ: With whom, to the Father and the Holy Ghost, be Glory, Dominion and Honour, now and for ever. *Amen.*



A  
PARAPHRASE  
ON THE  
BOOK of PSALMS.



P S A L. I.

A R G U M E N T.

*The Collector of these Five Books of Psalms, or David himself, (as Appollinarius and others think,) Prefaces to them by a short Discourse about the last End of Man; just as the Philosophers were wont to do in their Books of Morality; and as Christ himself doth in the beginning of his Sermon on the Mount. The End of Man is Blessedness; and the Way to it, Observance of GOD's Law; which he lays down here as the Foundation (so St. Basil conceives it) of the whole ensuing Work. So that we may bestow upon this Psalm the Title of ΜΑΚΑΡΙΣΜΟΣ, i. e. BLESSEDNESS, out of Athanasius his Epistle to Marcellinus, and Theodoret's Preface to this Psalm.*

1. **B**lessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way

1. **G**REAT is the Happiness of that Man, unspeakably great, who hath not trod in the Steps of the Ungodly; (who have no other Rule of their Actions, but their own

O

Lusts

way of sinners, nor Lusts and Passions;) or, if he hath sitteth in the seat of at any time been seduced by them, the scornful. timely retracted his Folly, and did not persist, like those obdurate Wretches, in evil Courses; much less persevered so long, and proceeded so far in his Impiety, as to resolve to be one of that pestilent Company, who deride and scoff at all Religion!

1. But his delight 2. But his Pleasure is to do the  
is in the Law of the Will of God, by following his Coun-  
LORD, and in his sels which he hath given in his Holy  
law doth he meditate Laws; with which he advises and  
day and night. consults continually, and with un-  
wearied Study endeavours to be thoroughly acquainted  
with them.

3. And he shall be 3. You may behold an Emblem  
like a tree planted of this Man's Happiness, in those  
by the rivers of wa- Trees which are planted by such  
ter, that bringeth Trenches as derive their Water from  
forth his fruit in his a perpetual Fountain. As they are  
season; his leaf also green and flourishing all the Year,  
shall not wither, and and never fail to reward the Gar-  
whatsoever he doth dener's Pains, at the Time he ex-  
shall prosper. pects to receive their Fruit; so shall

this pious Man be ever prosperous, and in the issue reap a plentiful Fruit of his Labours; for there are none of his Enterprizes, but shall succeed according to his Heart's desire.

4. The ungodly 4. O how miserably will those  
are not so: but are Men be deceived, who hope to thrive  
like the chaff which as well, or better, by their Impiety!  
the wind driveth a- It is too little to say, that they shall  
way. be like Trees without any moisture;  
the light and useless Chaff, which is blown away with  
the Wind, is a fitter Resemblance of them: for so shall  
all their Counsels, Designs and Endeavours to root them-  
selves in the Earth, be scattered and come to nothing.

5. Therefore the 5. Therefore let them not think to  
ungodly shall not defend themselves when God comes  
stand in the judg- to judge Men according to their  
ment, nor sinners in Works: for whatsoever Plea they  
the congregation of make, or Power they have, they shall  
the righteous. certainly be overthrown. It is possible,  
for the present, they may seem to equal, or over-top the  
Prosperity of the Righteous: but there will be a Time  
when

when GOD will make a Difference, and give the Righteous a Happiness, wherein they shall have no Share at all.

6. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish. 6. For He approves and highly esteems the Obedience of the Righteous to his holy Laws, and therefore will certainly reward it: But that lewd Course of Life which the Wicked lead, He utterly hates, and they shall infallibly perish in it.

P S A L. II.

A R G U M E N T.

*This Psalm, under the History of David, (whom from a low and afflicted Condition GOD raised to a Throne, and notwithstanding all the Opposition made against it, first, by Saul, and then by others, settled him in it,) contains a most illustrious Prophecy of the Kingdom of Christ; whom GOD raised even from the dead, made the King of Glory, notwithstanding all that the Scribes and Pharisees, Herod and other Princes could do to hinder it, enlarged his Kingdom to the uttermost Parts of the Earth.*

1. **W**HY do the heathen rage, and the people imagine a vain thing? 1. **W**HAT Frenzy is this, which makes the *Philistines*, and other neighbouring Nations, (2 *Sam.* V. 17, &c. VIII. 1, &c.) as I foresee the *Pharisees* and their Partakers will do hereafter, storm thus furiously, and bandy together with so much Noise and Tumult? why do they contrive to hinder that which the Power of GOD will irresistibly bring to pass?

2. The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his anointed, saying, 2. Their Kings and Governours are risen up, and lay their Heads together, to oppose the Design of GOD, who hath anointed me King over his People: just as *Herod* and *Pontius Pilate*, and the Rulers of *Israel*, (*Acts* IV. 27.) will conspire against *Christ*, and seek to dethrone him, when he is made by GOD the Father, King of all the World.

3. Let us break their bands asunder, and cast away their cords from us. 3. Let us not submit, say they, to this new King, who pretends to reign by Divine Authority; but resolutely deny to be bound to his Obedience, and throw off the Yoke which He and his Ministers would impose upon us.

4. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. 4. As if they were stronger than He, whose Throne is in Heaven: who, as He contemns their vain Attempts, so will expose them to the Scorn and Derision of all those who shall behold their folly.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 5. Even then, when they think they have done their Business, they shall find the Tokens of the Divine Vengeance against them; and if they will not desist from their Opposition to him, He will utterly confound them with a Destruction so terrible and so remarkable, as if He had called to them from Heaven, and said,

6. Yet have I set my king upon my holy hill of Zion. 6. See how madly you set your selves against my Will; for in spite of all that you can do, I have anointed and set up *David*, who rules by my Authority in the Hill of *Sion*, where I have a peculiar Residence: As in Time to come (let all his Enemies do what they can to hinder it) I will anoint one of his Posterity to sit upon the Throne of Glory, at the right Hand of the Majesty on high.

7. I will declare the decree: the LORD hath said unto me, Thou art my son, this day have I begotten thee. 7. Such I am sure is the Decree of the Heaven, which I here promulgate to all the World: For from a low and poor Condition the LORD hath raised me to the highest Dignity. This very Day, by his Order, I begin to reign, and may call it the Birth-day of my Kingdom: Which is but a slender Type of the far more strange and greater Exaltation of his Son *Christ*, whom He hath determined to raise again to Life after he is dead and buried, (*Acts* XIII. 33. *Rom.* I. 4.) and then to crown with Glory and Honour in the Heavens.

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the ut- 8. If you will not believe this Royal Edict, you shall shortly see not only this Nation of the *Jews*, but the *Philistians*, *Moabites*, *Syrians*,

uttermoſt parts of the earth for thy poſſeſſion.

*rians*, and other remoter Countries as far as *Euphratès*, (whom God, according to his ancient Grant, *Exod. XXIII. 31. Ezra IV. 16, 20.* hath at my request given unto me.) ſubdued under my Feet: (*Pſal. LX. v. 6, &c. 2 Sam. VIII.*) As all the Nations of the Earth ſhall be under his Son *Chriſt*.

9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel.

9. They ſhall never be able to ſtand before me: (much leſs before Him :) for He hath given me a Scepter ſo powerful, (and to him, one infinitely more irrefiſtible) that they who will not bow unto it, and be ruled by it, ſhall be broken in Pieces as eaſily and irreparably, as an earthen Pot is with a Rod of Iron.

10. Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

10. And therefore let all Kings and Governours of the Earth be adviſed by me; take heed what you do, and underſtand your own Intereſt ſo well, as not to oppoſe the Decree of Heaven; or if you have begun to ſet your ſelves againſt the Lord's Anointed, be not ſo vain as to continue in that Folly, but repent, and correct your Error.

11. Serve the Lord with fear, and rejoice with trembling.

11. If you would be ſafe, ſurrender up your ſelves to become his Subjects, and be afraid to incur his Diſpleaſure by any Diſobedience.

You ought indeed to rejoice, that you may be ſo happy, aſto be under the Government of ſo great and ſo gracious a Prince; but that very thing ſhould make you more fearful to offend his Majeſty.

12. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.

12. To whom I counſel you to go and do your Homage, and to pay him all the Honour that is due to God's Vicegerent; leſt He grow angry at your obſtinate Refuſal to ſubmit unto Him, and you periſh in that rebellious Courſe, when his Wrath breaks out ſuddenly, like an unquenchable Fire againſt you. Bleſſed are all they that follow this Advice, and fly to Him as their mighty Protector and Deliverer.

## P S A L. III.

A Psalm of David, when he fled from Absalom his Son.

## A R G U M E N T.

Appollinarius calls this *Ἀγρυπνία*, a mournful or lamentable Song. And so it is, if compared with the precedent; otherwise there are in it far greater Expressions of Faith and triumphant Confidence in GOD, than there are of Trouble and Dejection of Spirit, though David's Condition when he wrote it was very sad and dangerous. For the Title (which St. Hierom truly calls the Key of the Psalm, whereby we are let into the Sense) informs us, that it is a Meditation composed in his flight from Jerusalem, when his Son Absalom conspired against him, and most of the Kingdom fell off from him, (2 Sam. XV. &c.) which after his return thither he commanded to be sung in the Tabernacle, in commemoration of that disconsolate Condition.

And here I must note once for all, that it cannot be certainly known what is meant by the Word SELAH, which we meet withal thrice in this short Psalm. The most probable Opinion is, that it was a Note in Musick. In which David, (as Theodoret observes upon this Word) being a very great Master, he set some of his Psalms himself, to be sung to such Instruments as he thought were most agreeable to the Notes. But that Musick being now lost, some Interpreters have wholly omitted this Word Selah, as I shall also do.

1. **L**ORD, how are they increased that trouble me? many are they that rise up against me.

1. **O** LORD, who changeſt not, what an amazing Change is this! I, who in a divine manner was set by Thee upon thy Throne, and lately triumph'd over ſo many foreign Countries, (Psalm. II. 6, 7, 8.) now ſee great Armies of my own Subjects raised against me; and conspiring with my Son, not only to pull the Crown from my Head, but to take away my Life.

2. Many *there be* which say of my soul, *There is no help for him in GOD.* Selah.

3. But thou, O LORD, art a shield for me: my glory, and the lifter up of mine head.

4. I cried unto the LORD, with my voice, and he heard me out of his holy hill. Selah.

5. I laid me down and slept: I awaked, for the LORD sustained me.

6. I will not be afraid of ten thousand of people, that have set *themselves* against me round about.

7. Arise, O Lord, save me, O my God: for thou hast smitten all mine enemies upon the cheek bone: thou hast broken the teeth of the ungodly.

Thou hast done many other powerful Enemies, who most impiously have fought with eager Desire to devour me.

2. The general Cry is, that I am lost, and that Thou, who wast wont to be my Helper, and in whom I always made my boast, hath quite forsaken me, as my People have done universally.

3. But this (how sad soever it be) shall never shake my Confidence in Thee, O LORD, whom I still behold surrounding me with thy Almighty Protection: And therefore

I will not cease to Glory, and make my boast in Thee; but hope (though now I am in a sorrowful Condition) that Thou wilt make me joyful again, and raise me out of this dejected Estate to my former Dignity.

4. Why should I doubt of it? When I never yet cried unto the LORD, either in this or any former Distress, but He sent me Relief from that Place, where He, having made his special Residence, would have us thither direct our Prayers.

5. He hath already so quieted and composed my Mind, that in the midst of this dreadful Danger, I laid me down securely, and slept profoundly, and awaked, as I slept, without any Fear, or any Disturbance: For the LORD supported and upheld my Spirit, in a firm Confidence of his careful Providence over me.

6. And therefore, were I beset with as many Nations, as I see Men now encamp themselves on all sides against me, I should not be at all daunted at it.

7. But only address my self to Thee, saying, Deser no longer, O LORD, but let them see Thou hast not forsaken me. Deliver me, O my God, from these rebellious Subjects, whom I beseech Thee to discomfit and put to shame, as Thou

8. Salvation be-  
*longeth* unto the Lord: *thy blessing is upon thy people.* Selah. 8. Thou alone art the Author of all Happiness, and therefore unto Thee I flee to save and preserve me from this Conspiracy: Not that I may live to be revenged, but to do good unto thy People, whose Prosperity I wish and will seek, though never so ungrateful and undutiful to me their Sovereign.

## P S A L. IV.

To the Chief Musician upon *Neginoth.* A Psalm of *David.*

## A R G U M E N T.

*We can learn no more from this Title, but that David was the Author of this Psalm; and that he delivered it to the Master of Musick in the Tabernacle, to be sung to the stringed Instruments. But when, or upon what Occasion he penned it, is not certainly known, though the Matter of it makes it probable, it was in the same (or the like) Distress, wherein he made the foregoing Psalm.*

1. **H**EAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress, have mercy upon me, and hear my prayer.
1. **O** My God, the most righteous Judge, who knowest the Justice of my Cause, and art the Protector of oppressed Innocence, vouchsafe to give me a gracious Answer, now that I cry unto Thee for Help against my Enemies. Thou hast heretofore made an open Way for my Escape out of the forest Straits and greatest Dangers; which makes me hope Thou wilt still take pity upon me, and hear the humble Petition which I put up unto Thee.
2. **O** ye sons of men, how long will ye turn my glory into shame? *how long will ye love vanity, and seek after leasing?* Selah.
2. I am confident my desire is granted; and therefore do you hearken also to me, O ye Rulers of the People, by whose Authority such Multitudes are drawn into this Conspiracy: Cease to detain my Government, (2. Sam. XV. 3, &c.) and break off your vain Endeavours to dethrone me.
- Why

Why do you delight to weary your selves in the Pursuit of such fallacious Counsels; and to employ so much Industry in inventing Calumnies, and spreading Lyes, to draw the People from me?

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

highly favoured me, that He hath selected me out of all other Men, and in a wonderful manner advanced me to be his Vicegerent, He will, no doubt, maintain me in my Place, and graciously preserve me, when I implore his Help from all the Enemies that can assault me.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

which you have run rashly: but if you will debate the Matter calmly within your selves, and when all the Bustle and Tumult of the Day is over, ask your selves at Night, what Ground there is for it; I doubt not you will find Reason to lay down your Arms, and be quiet.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

6. There be many that say, Who will shew us *any* good? Lord, lift thou up the light of thy countenance upon us.

and then I am surer of it, than if I saw the most powerful Armies appear, with Banners displayed, for my succour.

7. Thou hast put gladness in my heart, more than in the time

3. Know that it is not in your Power by all these Arts to depose me; for I did not come to my Kingdom by Chance, nor by your Choice, but by the special Appointment of God; who having so

Power by all these Arts to depose me; for I did not come to my Kingdom by Chance, nor by your Choice, but by the special Appointment of God; who having so

4. Dread his Displeasure, I beseech you, though you fear not my Power; and let not your Anger at me make you any longer offend Him, by persisting in this Rebellion, into

5. As for you, my Friends, that adhere still to me, though you are driven with me from God's holy Place, yet fear nothing; but only take care to observe strictly all the Rules of Righteousness, which are the most acceptable Sacrifices you can offer to the LORD: And then confide in Him; and though our Forces be few, doubt not of the Victory.

6. You are desirous, I know, to see Peace and Settlement restored; of which many are apt to despair, saying, Who shall make us so happy? But do thou, O LORD, look favourably upon us and bless us, of it, than if I saw the most powerful Armies appear, with Banners displayed, for my succour.

7. The very Thoughts of it, this small Glimpse of thy Love, hath already filled my Heart with such

Joy,

time *that* their corn  
and their wine en-  
creased.

8. I will both lay  
me down in peace,  
and sleep: for thou,  
Lord, only makest  
me dwell in safety.

other Guard about me, Thou, LORD, alone art a suffici-  
ent Defence unto me.

Joy, that it far exceeds all the Plea-  
sure my Enemies can take in seeing  
their Barns full of Corn, and their  
Presses overflow with Wine.

8. Nor can they take their rest  
more securely than I; for, though  
encompassed with these Dangers, I  
no sooner lay me down, but I fall  
asleep; because, when I have no

## P S A L. V.

To the Chief Musician upon *Nebiloth*. A Psalm of  
*David*.

### A R G U M E N T.

*A Psalm composed by David, (but whether when he  
was persecuted by Saul or by Absalom, I cannot cer-  
tainly determine) and delivered to the Master of  
Musick in the Tabernacle, after his Troubles were  
over, to be sung in Parts to the Organ; in Commem-  
oration of that sad Condition, and the devout Con-  
fidence he placed in GOD of Deliverance out of it.*

1. **G**IVE ear to  
my words;  
O LORD, consider  
my meditation.

regard to the silent Groans and Sighs, whereby I call upon  
Thee for Relief.

2. Harken unto  
the voice of my cry,  
my King and my  
God: for unto thee  
will I pray.

3. My voice shalt  
thou hear in the  
morning, O LORD;  
in the morning will  
I direct my Prayer un-  
to thee, and will  
look up.

1. **T**HOU see'st, O LORD, unto  
what grievous Straits I am  
reduced: Let them move Thee to  
grant me my Request, and to have

2. To Thee I appeal as my So-  
vereign LORD and Supreme Judge;  
from whose Almighty Power I earn-  
estly beg Protection, and from whose  
Justice I humbly implore the Vin-  
dication of my Innocence.

3. And thou wilt be as speedy,  
I hope, in thy Help and Succour, as  
I am early in my Prayer: for the  
first thing I do is, to address my self  
to Thee. I no sooner awake, but I  
dispose my self to wait on Thee

(as

(as an humble Suitor at the Gate of thy Mercy,) and expect what Thou wilt be pleased to do for me.

4. For thou art not a GOD that hath pleasure in wickedness: neither shall evil dwell with thee.

(rebellion against me,) that Thou abhorrest such wicked Practices. They may prosper for a little Time in these Evil Courses, but shall have no Place in thy Favour.

5. The foolish shall nor stand in thy sight: thou hatest all workers of iniquity.

my Habitation: For all such wicked Doers are odious to Thee.

6. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

make them abominable to the Divine Majesty.

7. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

ship Thee, towards the Place where thou hast set the Monument of thy Presence with us.

8. Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way straight before my face.

tried to me, may have nothing to object against me. They would gladly see me trip, and they watch for my Halting: and therefore do Thou make thy Way so plain before me, and order my goings so stedfastly, that I may never stumble, much less fall, and give them any Advantage over me.

4. Who wilt not fail, I am confident, to answer my Expectations; for Thou art a most righteous Judge, who art so far from approving this unjust Persecution of me, (or Re-

bellion against me,) that Thou abhorrest such wicked Practices. They may prosper for a little Time in these Evil Courses, but shall have no Place in thy Favour.

5. Thou wilt condemn them to suffer the Punishment of their Folly and Madness; and banish those from thy Presence, who in their blind Rage have driven me from my Habitation: For all such wicked Doers are odious to Thee.

6. Thou wilt utterly destroy those that abuse their Tongues to tell lyes, whereby they defame and calumniate my Government: their bloody Designs, which they seek to compass by Fraud and Treachery,

7. But I, whom they have driven not only from my own House, but (which is far worse) from thine; hope, by thine infinite Goodness towards me, to be restored again to go into thy Courts; and there, with the humblest Reverence, to worship Thee, towards the Place where thou hast set the Monument of thy Presence with us.

8. And in the mean Time, Thou wilt be my Guide and Conductor in the Way of thy Commandments, which are the Rule of Righteousness; that my Enemies, who seek for something to colour their Hat-

9. For there is no faithfulness in their mouth, their inward part is very wickedness: their throat is an open sepulchre, they flatter with their tongue.

Innocent: to whom Guise of Friendship,

10. Destroy thou them, O GOD; let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

they reject him whom Thou hast appointed the King of thy People.

11. But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

fail to fill the Hearts with the highest Joy in Thee.

12. For thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield. therefore wilt crown with thy Favour, and incircle him, as with an impenetrable Shield, against all the Darts of his Enemies.

9. For with what triumph would they blaze abroad my real Faults, who now stick not to tell all manner of lyes of me? Their Hearts are perpetually hatching the most malicious and mischievous Stories, which they utter with open Mouth, gaping for the Destruction of the when they speak fair, and put on a it is with an intent to devour them.

10. O Thou most righteous Judge, pronounce that Sentence of Condemnation against them which they deserve. Let their own Devices, whereby they seek to ruine me, destroy themselves; and disperse them, because of their multiplied Impieties. For it is thy Cause more than mine which is now disputed, while

11. This will excite all those who are faithful to Thee, and confide in nothing but thy merciful Protection, to rejoice and triumph perpetually in thy Praise. They will be encouraged by thy wonderful Goodness and Power appearing in my Deliverance, to hope thou wilt protect and succour them also; and never of all those that truly Love Thee

12. For thou, LORD, who art faithful and true, hast engaged thy Self, by thy gracious Promise, to do good unto the Righteous: whom thou lovest and delightest in; and

## P S A L. VI.

To the Chief Musician on *Neginoth* upon *Sheminith*.  
A Psalm of *David*.

## A R G U M E N T.

*When David laboured under some grievous Disease, he made his Complaints to GOD, and deprecated his Displeasure, according to the Sense of this Psalm. Which he composed, it is likely, after his Recovery; and ordered the Master of Musick in the Tabernacle, to cause it to be sung to the Harp of eight Strings. That seems to be the best Interpretation of Sheminith, which the Chaldee follows; and it may be justified from what we read, 1 Chron. Chap. 15. v. 21. Of Neginoth, see Psalm IV. By Way of Accommodation, the Words of this Psalm have been applied to the Sickness of the Mind; but upon the former Account also it may be called one of the Penitential Psalms.*

- |  |  |
|--|--|
| <p>1. <b>O</b> Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.</p> <p>2. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.</p> <p>3. My soul is also sore vexed: but thou, O Lord, how long?</p> <p>4. Return, O Lord, deliver my soul:</p> <p style="text-align: center;">ch</p> | <p>1. <b>O</b> Lord, who delightest in Mercy, moderate; I beseech Thee, thy sharp Correction; and do not proceed to inflict upon me the severest Marks of thy Displeasure.</p> <p>2. I am brought very low already, my Strength faileth me, and every joint in my Body trembles; and therefore now, O Lord, thy Mercy will come very seasonably. Good LORD, from whom alone I expect a Cure, let it be sufficient, that I have suffered so much already, and vouchsafe to heal me.</p> <p>3. For this sore Affliction, and the Dread of thy farther Displeasure, have struck into my Soul also an exceeding great Consternation: and how long it will continue, Thou, LORD, alone knowest.</p> <p>4. My Enemies think Thou hast quite forsaken me: Convince them of</p> <p style="text-align: right;">of</p> |
|--|--|

oh save me for thy of their Error, O LORD, by being mercies sake. reconciled, and restoring to me the Kindness thou wast wont to shew me. Deliver me from this anguish and fear, and (though not for my Merits, yet) for thy Mercy, save me from going down into the Grave :

5. For in death *there is no remembrance of thee: in the grave who shall give thee thanks?* 5. For there I can have no opportunity to do Thee service; the Dead being utterly unable to commemorate thy wonderful Works, and propagate the Memory of them to Posterity. As long as I live I will shew forth thy Praise; but who can celebrate thy Name, and instruct thy People in the Grave?

6. I am weary with my groaning; all the night make I my bed to swim : I water my couch with my tears. 6. To that silent Place I shall soon descend, unless thou makest hast to deliver me; for I am tired out with these Pains under which I groan. The Night, which is wont to quiet all Mens Grief, and lay their Troubles asleep, is to me so restless and uneasy, that the incessant Agonies I am in, dissolve me into sweat; and I do nothing but pour out floods of Tears.

7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. 7. Which have made such furrows in my Face, that my Countenance hath lost all its Beauty, and looks like that of a Consumptive Man, who is dropping into his Grave. I am worn away with the mere Grief and Indignation of seeing all mine Enemies insulting over me, and with joy waiting for my death.

8. Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping. 8. But why am I thus concern'd at their Behaviour? and torment my self, as if my Life depended on their Pleasure; which is in the Hand of God alone; who pities my mournful Condition, and will grant me that which I have sought with so many Tears. And therefore go your way, ye Evil-doers, and stay no longer here expecting my Death. Desist from all your wicked Contrivances against me, and be not so vain as to hope to triumph over me.

9. The Lord hath heard my supplication; 9. The LORD hath not rejected me, as you imagine; but is graciously

tion ; the Lord will receive my prayer. I am fully pleased, both with my Deprecation of his Displeasure, and with my Petitions to him for his Favour.

10. Let all mine enemies be ashamed and sore vexed : let them return and be ashamed suddenly. 10. And therefore I tell my Enemies once more, that they shall all be ashamed of their vain Hopes to see me dead. I shall live to disappoint them, and make them terribly afraid : nay, they shall make a sudden Retreat, and be confounded to see themselves so shamefully defeated.

# PSAL. VII.

*Shiggaion of David, which he sang unto the LORD, concerning the Words (or Business) of Cush the Benjamite.*

## ARGUMENT.

*An excellent Psalm, composed by David, to commemorate the Loving-kindness of the LORD upon occasion of some Calumnies and false Accusations ; wherein Cush, one of the same Tribe with Saul, (and probably one of his Courtiers or Captains, if not one of his Kinsmen) had charged David with some very great Crime ; of Treason, it is likely, and Conspiracy against Saul. Athanasius indeed (as we find in some Fragments of his upon the Psalms) thinks that David made this  $\chi\alpha\iota\sigma\mu\epsilon\iota\sigma\iota\varsigma\ \psi\alpha\lambda\mu\varsigma$ , as he calls it, when Hushai (whom he takes for Cush) had defeated the good Counsel of Ahitophel, by a Discourse he made to shew it was not safe to set upon so warlike a Prince as David, without a greater Force than Absalom had at present ; whereby he saved David from certain Ruin. But I see nothing in the Psalm to give a Colour to this Conjecture ; for the WORDS therein mentioned were against David, not in his Favour. The Name of Hushai also is otherways written, and he is called an Archite, not a Benjamite ; which St. Basil (whose Opinion this was) endeavours to salve, by saying, he was called Benjemeni, because he managed his Mattes so dexterously, in overthrowing the Counsel of Ahitophel. But that is only a Piece of Wit ; and the Conjecture of Valentine Schindler seems to me more probable, that by Cush he secretly*

*notes*

*notes (by a change of Letters) Saul himself, the Son of Kish; who could no more alter his Mind, full of Hatred to David, than a Man of Cush, or an Æthiopian, could his Skin or Complexion.*

1. **O** Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. **O** LORD, who hast hitherto been my most gracious God, and defended my Innocence against those that have falsely accused me, I ought not to doubt of thy continued Care and Love towards me: and therefore fly unto Thee, with an humble Confidence in thy Almighty Goodness, that Thou wilt preserve and deliver me from this new Persecution which is raised against me.

2. Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. 2. For if Thou dost not protect me, I am no more able to stand before *Saul*, than a Lamb before a Lion: so great is his Power, and so implacable his Rage, that if Thou sufferest me to fall into his Hands, there is no Creature can rescue me, but he will infallibly destroy me.

3. O Lord my God, if I have done this; if there be iniquity in my hands; 3. And let him destroy me, O Lord, if I be guilty of that whercof I am accused. Thou art the most righteous Judge of all, and to Thee I here against most solemnly Appeal, (as I have done before him, 1 *Sam.* XXIV. 12, 15.) desiring that Thou wilt judge between us. If I have conspired against him, or had any Design to do him hurt (as he was made to believe, 1 *Sam.* XXIV. 9.) if any such thing hath so much as entred into my Thoughts:

4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without any cause is mine enemy.) 4. If I have either injured him, when he was kind to me, or sought to be revenged of him since he has injur'd me: (No, I abhorr'd to take revenge, so far was I from seeking it, when he fell into my Hand, and spared him twice when it was in my Power to have killed him, who causelessly endeavoured to kill me, 1 *Sam.* XXIV. XXVI.)

5. Let the enemy persecute my soul, and take it: yea, let him 5. Then I beg no Mercy; let him go on to be my Enemy; let him pursue me till he apprehend me,

him tread down my life upon the earth, and lay mine honour in the dust. Selah. me, and execute his desire upon me. I refuse not to die; nay, to be trod under Foot like dirt, with the greatest Contempt; and to be as much reproached when I am dead, as I have been honoured alive.

6. Arise, O Lord, in thine anger, lift up thy self because of the rage of mine enemies: and awake for me to the judgment *that* thou hast commanded.

6. But if I be innocent in this matter, (as Thou, LORD, knowest that I am) then I beseech Thee to shew thy Displeasure at this unjust Proceeding. Let my Enemies know that thou art the Sovereign LORD of all, by suppressing them now that they rage thus furiously. Thou hast

appointed Judges upon Earth to distribute Justice, and relieve the Oppressed: but hast reserved the Supreme Judgment to thy Self, even over them as well as others: and therefore I beseech Thee to take cognizance of my Cause, and issue out thy Orders speedily for my Deliverance from this Persecution.

7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

7. Which will draw all the People to make their resort to Thee, and wait upon Thee, till thou dost them justice. For that Reason ascend thy Judgment-seat again, and, as thou hast done formerly, vindicate me from these Calumnies, and assert my Innocence.

8. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

8. The Sovereign of the World will not fail to dispense equal Justice unto all, according to their Works. Of which I beseech Thee, O LORD, to give an Example in me, who desire no greater Favour than to be disposed of according to my Innocence in this matter. Thou hast designed indeed

a Kingdom for me: but let me lose it, if ever I entertain a disloyal Thought against him who now enjoys it.

9. Oh let the wickedness of the wicked come to an end, but establish the just: for the righteous God trieth the hearts and reins.

9. I leave it to Thee to perform thy own purposes; who hast long born with the Wicked in their unjust Proceedings, but wilt at last put a stop to them, and settle the Righteous, whom they injuriously persecute from Place to Place, in a peace-

able Possession of what thou hast promised. For thou, LORD, discernest the most secret Thoughts and Desires of them both; and as thou canst not be deceived with specious shows, so thou wilt not be corrupted, either by fear or favour, to pronounce an unrighteous Sentence.

10. My defence is of God, which saveth the upright in heart. 10. That is my Comfort, none but God, the Judge of all, can either absolve or condemn me; and He knows so well the Sincerity of my Heart, that I assure my self from Him of Protection and Deliverance.

11. God judgeth the righteous, and God is angry with the wicked every day. 11. For He is so just a Judge, that He will defend the Cause of the Righteous, and never be persuaded to take part with the Wicked; with whom He is highly displeased all the time that He forbears to strike him, and cut him off in his evil Courses.

12. If he turn not, he will whet his sword: he hath bent his bow, and made it ready. 12. And if he will not repent, as he is invited by that Forbearance, he shall be punished at last with so much the greater Severity; because he would take no warning, but went on confidently, notwithstanding the Vengeance he was told was preparing for him.

13. He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors. 13. Vengeance, which will certainly come, though it stay long, and not fail to do Execution: For it is decreed in Heaven, (if they do not repent) and will pierce through the very Heart of *Saul*, and all the rest of my fierce and outrageous Persecutors.

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. 14. See here the Folly of this Calumniator; who wickedly plots my Ruine, and hath formed most mischievous Designs against my Life; which shall all miscarry, and deceive his Expectation.

15. He made a pit, and digged it, and is fallen into the ditch which he made. 15. And he shall not escape so neither; for beside the Shame of not being able to compass his Design, he shall suffer that himself do to me. Just as you see sometimes a Man fall into the Pit which was digged with his own Hands;

Hands; so shall he fall upon the Sword which himself hath drawn, 1 Sam. XXXI. 4.

16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

16. The Mischief which with so much Pains he contrived against me, shall be retorted upon that Head which projected it: All his Violence and cruel Persecutions, where-with he thought to oppress me, shall fall down (like a Stonethrown into the Air) upon himself, and crush him to pieces.

17. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most High.

17. Which shall afford Matter of perpetual Praise to me; who will most thankfully acknowledge, not only the Power, but the just Judgment of God, and his Faithfulness to his Word. With the greatest Delight and Joy shall my Songs celebrate the glorious Majesty of the LORD, which far surmounts our highest Thoughts and Thanksgivings.

# P S A L. VIII.

To the Chief Musician upon *Gittith*. A Psalm of *David*.

## A R G U M E N T.

*The Targum takes the Word Gittith to denote, that this Psalm was to be sung to a Harp which David brought with him from Gath. Others think it to be only a Note in Musick; or to have relation to the Time of Vintage. But Theodoret looking upon it (as indeed it seems to be) Ὕμνος ἐπὶ νίκῃ, a Psalm of Triumph to GOD, the Author of some great Victory he had gotten, I take it to have been composed by David, and delivered to the Master of the Musick in the Tabernacle, after he had overthrown that haughty insolent Giant, Goliath of Gath. Which is very agreeable to the Matter of the Psalm, and a lively Emblem of Christ's Conquest over our great Enemy the Devil.*

1. **O** Lord our Lord, how excellent is thy name in

**O** LORD, the Sovereign of the World, who art graciously pleased to own us in a peculiar Manner

in all the earth! to be thy Subjects, who can behold who hath set thy the Wonders of thy Works, and the glory above the hea- Wisdom of thy Providence, and not vens. be astonished at the incomparable

Greatness and Splendour of thy Majesty? which all the Earth proclaims with the highest Praises; but cannot be contained within the spacious Bounds of the Heavens, whose glorious Brightness it far surpasses.

2. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger:

2. What an amazing Wonder is it, that thou should'st enable the Weakest of Men to do the greatest and most praise-worthy Things? and particularly hast now assisted me (who in comparison of *Goliath* am but an Infant) with Power and Strength to subdue that mighty Giant? It is enough to confound all

thy Enemies, and to stop the Mouths of the most pernicious Opposers of Thee, and of thy People: As the far more to be celebrated Works of the *Messiah* and his Disciples, when they shall but speak the Word, shall confound even the Devil himself, that great Enemy of thine, and tormenter of Mankind.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

3. Who are extremely Stupid, if they do not most thankfully acknowledge thy singular Love to them. For when I seriously look up to thy celestial Habitation, and consider the Vastness of that admirable Structure, and behold all those Lights which thou hast placed there in beautiful Order;

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

4. I know not what to say, but am perfectly astonished to think, that thou, whose Greatness I see so visibly in the Heavens, shouldest condescend so far, as to shew such Grace and Favour as thou dost to this wretched Creature Man: particularly to me, who am the meanest of my Brethren. Lord, what am I, that thou should'st work such Salvation by my Hands? Nay, what is the greatest Prince in the World, that thou should'st thus honour him? But that thou should'st advance our mortal Nature so highly, in *that* Son of Man, the Lord *Christ*, whom the World will vilify and despise, exceeds all

all Wonder, and ought to be the Matter of our perpetual Admiration.

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

5. Thou hast raised Man to such a Dignity, and honoured him so highly, (particularly me, whom thou hast used as thy Minister to punish that insulting Giant, who defied thy Armies, 1 *Sam. XVII.*)

that he is not much inferiour to the Celestial Hosts: As shall be more clearly seen in thy Son *Christ*, whom thou hast determined to advance far above the highest Angels in Heaven; after He hath for a short Space been much beneath them, by submitting Himself to a poor Condition in our Flesh, that He might lay down his Life for Man, (*Heb. XI. 6. 7, &c.*)

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

6. Whose Glory is great, even in the Dominion thou hast given him over all thy Creatures in this lower World: (though this be nothing comparable to the Exaltation of the great Son of Man; under whose Feet thou hast put in Subjection all Creatures whatsoever, even those in the highest Heavens:) There is nothing here but He hath a Power over it, and finds means to make it subject to his pleasure.

7. All sheep and oxen, yea, and the beasts of the field:

8. The fowl of the air, and the fishes of the sea, and whatsoever passeth through the paths of the seas.

9. O Lord our Lord, how excellent is thy name in all the earth!

Goodness, saying, O mighty LORD, our most gracious Governour, who can comprehend the excellent Greatness of thy Majesty? O how transcendent is thy Loving-kindness in all thou hast done, and wilt do for Man? How loudly ought the whole World to sound forth thy Praise?

7. Not only the Beasts that are tame, such as Sheep and Oxen, but those that are wild; even Tigers, Bears, and Lions.

8. Yea, and the Fowls of the Air cannot fly so high, but he hath ways to reach them: nor can the Fishes in Lakes, or Rivers, or those in the deepest Ocean, exempt themselves from his Dominion.

9. All which moves me again to cry out, and to conclude as I began, in the highest Admiration of thy most powerful Wisdom and

Goodness, saying, O mighty LORD, our most gracious Governour, who can comprehend the excellent Greatness of thy Majesty? O how transcendent is thy Loving-kindness in all thou hast done, and wilt do for Man? How loudly ought the whole World to sound forth thy Praise?

## P S A L. IX.

To the Chief Musician upon *Muth-labben*. A Psalm of David.

## A R G U M E N T.

*A Psalm which David composed and delivered to the Master of Musick in the Tabernacle, when he was in some great Distress: (v. 13.) wherein he commemorates GOD's former Deliverance of him; both when he killed Goliath, and got frequent Victories afterwards over the Philistines, and other Enemies of Israel, v. 11, 15.*

*I mention Goliath, because, among the various Opinions about Muth-labben, I find none so probable as theirs, who think it hath some relation to him; to whom there are three Ways of applying those Hebrew Words. All of them by Almuth understand to be meant, upon the Death. And then Labben, some think, signifies the Son, that is, a Great Man, as I have expounded in my Preface to this Work. Others render it the White; that is, an Illustrious, Noble Person, or one famous in Arms, as Goliath was. Others render it intermediate: which agrees also to that Champion, who came out and stood between the two Armies, and defied Israel, 1 Sam. XVII. v. 4, &c. Thus the Chaldee Paraphrase here interprets. But that this Psalm was not made just after David's Victory over him, with respect merely to his Death, is apparent from the mention of Sion, v. 11, 14. which was not then in the Hands of Israel. And therefore he only calls to mind (as I said in the beginning) this Deliverance, upon some fresh Occasion he had to implore the mighty Assistance of the Divine Power, which then first began to appear to him.*

**I** Will praise thee,  
O Lord, with  
my whole heart, I  
will shew forth all  
thy marvellous  
works.

**I** Will acknowledge, O LORD of  
Heaven and Earth, thy Omnipotent  
Goodness, with the heartiest De-  
votion and intire Affection to Thee.  
Nor will I content my self to praise  
Thee

Thee for this last Victory alone, but on this Occasion commemorate all the Wonders thou hast formerly done for me.

2. I will be glad and rejoyce in thee : I will sing praise to thy name, O thou most High.

2. The Thoughts of which are so pleasing and delightful to me, that I cannot but be exceeding glad, and leap for joy, while I celebrate with my Songs thy Supreme Majesty ; whose Power infinitely excels the united Force of all Creatures upon Earth.

3. When mine enemies are turned back, they shall fall and perish at thy presence.

3. It was Thou who madeit my Enemies turn their Backs, and seek for safety in flight : (1. Sam. XVII. 51.) and the Dread of Thee so pursued them, that they stumbled and fell down wounded, (v. 52.) and were destroyed, because they saw Thee appear against them.

4. For thou hast maintained my right and my cause, thou satest in the throne judging right.

4. For in that great Controversie between us and the *Philistines*, (1. Sam. XVII. 9.) wherein I stood up against *Goliath*, thou didst take my Part, (as thou hast done since in many other Battels,) asserting the Cause which I defended, and openly giving Judgment on my side.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

5. Thou hast given a terrible Rebuke to the audacious Insolence of those Nations ; thou hast cut off their daring Champion, who so impiously defied thy Armies, and cursed me by his Gods : thou hast put them to shame, and made their Names infamous to all Generations.

6. O thou enemy, destructions are come to a perpetual end : and thou hast destroyed Cities, their memorial is perished with them.

6. O thou insulting Enemy, who in thy own Thoughts hadst completely devoured us, where are the utter Desolations thou threatnedst to our Country ? and the Cities which thou intendest to lay even with the Ground ? How vain were thy remembrance of them but in their Ruins ?

Hopes of leaving no Ruins ?

7. But the Lord shall endure for ever : he hath prepared his throne for judgment.

7. Such shall be the End of all the rest of my Enemies, who can never prevail against the LORD.

For, though earthly Thrones may tumble down, He and his Throne cannot possibly be disturbed, but remain fixed for ever; and his Justice is as immutable, which He will equally dispense to all.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

8. For his Jurisdiction is not limited, nor can his Justice be corrupted: But the whole World is under his Government, and no wicked Man is so powerful, that he should be able to escape his Vengeance, which shall pursue every one of them, and render to them exactly according as they deserve.

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

9. And as He will punish the Wicked, be their Authority never so great; so He will preserve the Righteous, be they never so helpless. They may safely fly unto Him for Sanctuary against the unjust Persecutions of their mighty Oppressors, and He will give them seasonable Relief in all their Distresses.

10. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

10. All they that are acquainted with Thee, and with the merciful and just Methods of thy Providence, will consent to this; and, abhorring all undue Ways of saving themselves in troublesome Times, will heartily confide in Thee: For it was never known, that thou, LORD, hast left any Man destitute of thy Help, who hath piously made his constant Addresses to Thee.

11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

11. Let them join therefore their Songs with mine, and praise the LORD, who dwells among us by his special Presence in the Sanctuary. Let us make all the World know what wonderful Things He hath done for us, that they may also learn to trust in Him.

12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

12. Who, though He may seem to wink for a Time at the Cruelty of violent Men, yet will call them at last to a strict Account for all the innocent Blood they have shed, and for their unjust and unmerciful Usage of meek and humble Persons; whose Cry He never forgets, (though He doth not presently answer it) but

but takes a fit Time to be avenged of their Oppressors.

13. Have mercy upon me, O Lord, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death.

to give my Flesh to the Birds and the Beasts, (1 Sam. XVII. 44.) from *Saul*, and all others who were ready to swallow me up; cast a gracious Eye upon my present Distress, and bring me out of it.

14. That I may shew forth all thy praise in the gates of the daughter of Zion. I will rejoice in thy salvation.

joyful shall I be! how shall I triumph, when I magnify thy Power in my Deliverance!

15. The heathen are sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

conclude in nothing Engines recoil upon his own Sword.

16. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgain. Selah.

when they are entangled in their own Devices, and, contrary to all Expectation, bring upon themselves that Destruction which they had prepared for others.

17. The wicked shall be turned into hell, and all the nations that forget God.

13. In confidence of this, I cry unto Thee now, O LORD, for my seasonable Relief in this necessitous Condition, to which my Enemies have reduced me. O merciful GOD, who hast delivered me from the greatest Dangers, from the Lion and the Bear, from *Goliath*, who thought

14. That I may go into thy Sanctuary, (which now thou hast placed in *Sion*) and there, in the most frequent Assemblies of thy People, add this to all the rest of thy Praises, that thou hast heard my Cry. O how

15. Which the Experience I have had of thy Goodness makes me comfortably expect: For I have often seen all the Designs and Contrivances of the *Philistines* and other Nations against thy People, to but their own utter Ruin; their

16. This is a Thing notorious to all, and for which thou art renowned: By this thou convincest the Minds of those that deny thy Providence. Nor is there any thing more admirable and worthy of our Meditation, than this thy righteous Judgment upon the Ungodly;

17. This makes me confident that I am not deceived, when I look to see these wicked Men, who now seek

seek my Ruine, precipitate themselves into the Pit of Destruction. Nay, so shall all those People perish (though never so numerous) who, forgetting what God hath done to others, proceed on in the same impious Designs against the Innocent.

18. For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

their Affliction, and

19. Arise, O Lord, let not man prevail: let the heathen be judged in thy sight.

of his Victories; but call all those Nations that oppose Thee to an Account, and condemn them to that Punishment which they deserve.

20. Put them in fear, O Lord, *that* the nations may know themselves to be but men.

Power; and make the Nations sensible, they are but frail and miserable Men.

18. For the LORD, in due Time, will shew that he doth not neglect them, when they are poor and helpless, though for the present He defer to relieve them. Let them patiently wait upon Him under He will not fail their Expectation.

19. And may I desire Thee, O LORD, to delay no longer. O suffer not weak and wretched Man to domineer on this fashion, nay, boast

of his Victories; but call all those Nations that oppose Thee to an Account, and condemn them to that Punishment which they deserve.

20. Strike a Terror into them, O LORD, by some sharp Vengeance inflicted on them: Shake out of their Mind the vain Opinion they have of themselves and of their

Power; and make the Nations sensible, they are but frail and miserable Men.

## P S A L. X.

### A R G U M E N T.

*It is not known by whom, or on what Occasion this Psalm was composed: But it is a most lively Description of the Insolency of wicked Atheistical Men, when they have Power, and are in Authority; which they abuse to the Oppression of the meaner or weaker sort, and make no Conscience by what Arts they bring their Designs about. Against whom the Psalmist humbly beseeches the Divine Vengeance, and rests confident they shall be suppressed.*

1. **W**HY standest thou afar off, O Lord? *why*

1. **I**T is strange, O LORD, to see Thee, who hast done us the peculiar Honour to say we have Thee

*Why hidest thou thyself in times of trouble?* Thee nigh unto us on all Occasions, (*Deut. IV. 7.*) now withdraw thyself to such a Distance from us, that here is no Sign of thy coming to our Relief. It perplexes our Thoughts, and we cannot find the Reason of it, that now in these grievous Streights, which seem to be the fittest Opportunity, thou dost not appear for our Deliverance.

2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

2. If our great Affliction do not move thy pity towards us, yet the intolerable Pride and insolent Rage of the Wicked, we are prone to expect, should meet with a Rebuke from thy just Indignation. Especially since he oppresses the Poor, who have no Friend but Thee alone; whose Glory also it is to humble arrogant Men, by making those very Devices cast them down, whereby they thought to ruine others, and exalt themselves. O that we might see them fall in this remarkable manner!

3. For the wicked boasteth of his heart's desire, and despoileth the covetous, whom the Lord abhorreth.

3. For whilst the Wicked prospers thus in all his Designs, he is not only encouraged in those evil Courses, but glories in them, and brags that he can do what he lists. Nay, it doth not suffice him to do evil himself, but he commends and praises the unjust Extortions and Rapines of other violent Men; whom he accounts happy, though the LORD abhors them.

4. The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts.

4. But it is to no purpose to tell him how the LORD abhors them; for scornfully rejecting all such good Admonitions, he will not so much as enquire and consider, whether there be a God or no: but rather boldly concludes there is no God, or if there be, that he cares not what we do.

5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

5. And therefore, though all his Business be to molest and torment his Neighbours, and he is always bringing forth some Mischief or other; yet that thou wilt judge him for it, is the farthest Thing from his Thoughts. And as for those Men

Men that are his Adversaries, he contemns them all, & values them not a straw.

6. He hath said in his heart, I shall not be moved, for I shall never be in adversity.

6. He confidently promises himself that none shall be able to disturb him; and rests secure. He shall always be thus prosperous, which makes him resolve he will never alter his wicked Course of Life, let God or Man do what they can against him.

7. His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity.

7. Nor stick at any thing that may serve his Ends: for he makes no Conscience to call for one Curse after another upon him'self, to confirm those Oaths or Promises which he never intends to keep; but by this impious Means to deceive and cheat those that rely upon his Word. He speaks very fair, but it is only to hide the mischievous Wickedness which lurks in his Heart.

8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

8. And if he cannot compass all his Design, he makes no scruple to rob and kill upon the High-way: near unto which he lurks, and in covert Places, where no Body sees him, shoots at the innocent Traveller; especially when he sees he is Defenceless, and hath none to help him.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

9. He lies as close as a Lion in his Den; and is as cruel when he hath caught his Prey. A Fowler is not more Cunning to draw the Birds to his Net, than he to get poor helpless Men into his Power, that he may devour them.

10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

10. For he can counterfeit himself (if Occasion serve) to be a harmless Traveller; and look so humbly and innocently, that the poor Man, on whom he intends to seize, suspecting no Danger, will lie the more open to his sudden and violent Assault.

11. He hath said in his Heart, God hath forgotten, he hideth

11. From which God himself, he thinks, will not protect him. They call Him (saith he within his Heart) the

width his face, he the Omnipotent, and the Poor com-  
will never see it. mit themselves unto Him: But  
what cares He for them? He regards them not, and  
will never call me to any Account for what I have done a-  
gainst them.

12. Arise, O Lord, 12. Confute these Blasphemies, O  
O GOD, lift up Lord, and delay no longer, O thou  
thine hand: forget Omnipotent Judge of the World,  
ot the humble. to appear in just Displeasure against  
hem. Stretch forth thy Hand to confound these vio-  
nt Oppressours, and to relieve all thy afflicted Ser-  
ants.

13. Wherefore doth 13 What is it, but thy Long-suf-  
the Wicked contemn ferer, and bearing so much with  
ion, he hath said them, that makes the Wicked thus  
in his heart, Thou insolently despise Thee. He con-  
wilt not require it. cludes, thou wilt never punish him,  
because thou art so patient with him.

14. Thou hast seen 14. I doubt not, indeed, that  
for thou behold- thou takest Notice of their Villany,  
st mischief and and that thou wilt requite them in  
wilt to requite it their Kind, for all the Mischief  
with thy hand: the and Vexation of which they have  
poor committeth been the Authors. The Poor have  
himself unto thee, Reason to commend their Cause to  
thou art the helper Thee; and to expect that thou wilt  
of the fatherless. do them right, who art the Protec-  
or of the Weak and the Friendless, who have nothing  
rely upon but thy Goodness.

15. Break thou the 15. But the Wicked will never  
m of the wicked, believe this, as long as they are a-  
nd the evil man: ble to do Mischief; and there-  
ek out his wicked- fore I beseech Thee to despoil them  
ness till thou find of all their Power to hurt and op-  
one. press thy People. Be avenged on  
em for their Wickedness, after which they fantasie thou  
wilt not enquire; and let there be no Footsteps of it  
remaining.

16. The LORD is 16. Thou *canst* easily do it, being  
ing for ever and the same everlasting King, by whose  
ver: the heathen Authority and Power, the seven im-  
e perished out of pious Nations were expelled out of  
is land. this Land.

17. LORD, Thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

18. When they pray Thee to assert the Right of the Fatherless and other poor helpless People and to punish their insolent Oppressors: that those Tyrants sprung out of the Earth, and who deserve to be tumbled down thither again, may be no longer terrible to them.

17. And I believe thou wilt do it, O LORD, who hast so often since granted the desire of the Afflicted. Thou wilt dispose the Heart humbly to wait upon Thee and then vouchsafe them a favourable Audience.

18. When they pray Thee to assert the Right of the Fatherless and other poor helpless People and to punish their insolent Oppressors: that those Tyrants

## P S A L. XI.

### A R G U M E N T.

*This Psalm, the Title tells us, was composed by David: And very likely (as Theodoret and others conjecture) when Saul persecuted him; and some advised him to seek his Safety in Flight. Or rather when Saul began to have evil Designs against him, and he was invited, by some who pretended Friendship to him, to a Place of Safety in the mountainous Country of Judea. When he came to the Crown, he delivered it to the Master of Musick in the Tabernacle, to be sung there in remembrance of what then passed between his Friends, him, and GOD Almighty, in whom he placed his hope.*

1. **I**N the LORD I put I my trust: how say ye to my soul, Flee as a bird to your mountain?

fore do not put me in Fear, and bid me fly away thou speedily, like a timorous Bird before the Fowler, to your Place of Security.

2. For lo, the wicked bend their bow, they make ready their

1. **I**T is not in Fortresses or Friends that I place my Confidence and hope for Safety, but only in the LORD, who hath anointed me his King. On Him I rely; and therefore

do not put me in Fear, and bid me fly away thou speedily, like a timorous Bird before the Fowler, to your Place of Security.

2. Behold, say you, the Danger wherein thou art is no less imminent, than when a Fowler hath bent his

their arrow upon the string ; that they may privily shoot at the upright in heart. his Bow, and fitted his Arrow upon the String, and, lying close, hath the Bird in his Eye whom he means to shoot: For just so have *Saul* and his wicked Counsellours laid their Plot on a sudden to destroy thee.

3. If the foundations be destroyed, what can the righteous do ?

3. And if Men have no regard to Laws and publick Decrees, which are the Foundation of humane Society, but will boldly violate all known and standing Rules of Justice and Truth ; what Security can an honest Man have ? or what should he do, but make hast away from this Court, where they act so arbitrarily, and are so perfidious ?

4. The LORD is in his holy temple, the LORD's throne is in heaven : his eyes behold, his eye-lids try the children of men.

4. My Answer is, that the World is not governed by Chance, nor can Men carry things just as they please: But the LORD, into whose holy Palace no unjust Counsels can possibly enter, and whose Throne is infinitely above that of the highest King on Earth: He, I say, is the Supreme and most Righteous Ruler of all Affairs ; and no Mischief can be so secretly contrived, no wicked Design so artificially dissembled, but it lies open before his Eyes, and He sees thorough it : nor need He take any pains to discover it ; for at the first Glance, as we speak, he perfectly discerns how all Men are inclined, and looks to the very Bottom of their Hearts.

5. The LORD trieth the righteous, but the wicked and him that loveth violence, his soul hateth.

5. And He may think fit to try the Fidelity of him whom He knows to be upright, by many Adversities ; that He may afterward give him the more illustrious Testimonies of his Approbation and Love. But whatsoever Success the Wicked, and he that delights in doing Mischief may have for the present, he is most hateful to God ; and He will without fail severely punish him, for abusing his Power to Oppression and violent Dealing.

6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest :

6. The Wicked may think themselves very secure, because they are so cunning and so strong ; but how can they defend themselves against the

pest: *this shall be* the LORD? who hath innumerable Ways to ensnare them when they least think of it; and can as unexpectedly overthrow all their Forces, as, when the Heavens are most serene, a sudden Storm of Thunder and Lightning, and tempestuous Blasts arises, and tears up the Trees by the Roots. Thus the *Sodomites*, thus the *Egyptians* perished; and such Measure will the wise Dispenser of all Punishments mete to these violent Oppressours.

7. For the righteous LORD loveth his righteousness, his countenance doth behold the upright. 7. For the LORD, who is just in his own Nature, and in all his Ways, loves none but those who are like Himself: and therefore He will plague all injurious Persons, but with special Favour defend and reward all upright Men, who stedfastly keep (notwithstanding all the Injuries they receive) in the Paths of Righteousness.

## P S A L. XII.

To the Chief Musician upon *Sheminith*. A Psalm of *David*.

## A R G U M E N T.

*This Psalm was composed by David, and delivered to the Master of Musick in the Tabernacle, to be sung as the VI. Psalm, upon the Harp with 8 Strings. The Occasion of it is not expressed, but it is a sad Complaint of the corrupt Manners of that Age; (especially of the Court of Saul, v. 3.) in which it was hard to find an honest plain-dealing Man, in whom one might confide. Some think it aims partly at Doeg, and such like Courtiers; partly at the Ziphites, and such perfidious People in the Country, who, promising him their Friendship, (as Theodoret understands it,) would have most basely betrayed him unto Saul, his declared Enemy.*

I. **H**ELP, LORD, for the godly Man ceaseth: for the faithful fail from among  
I. **L**ORD, be thou my Safeguard, for there is no such Thing as Kindness and Friendship to be found among Men: I dare trust my

among the children of men.

2. They speak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they speak.

3. The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things.

who speak also big and blasphemous Words, whereby they daunt those that

4. Who have said, With our tongue will we prevail, our lips *are* our own: who *is* Lord over us?

der us from employing them to supplant whom we please? Whether it be true or false which we say, what is that to any body? or who shall call us to an Account for it?

5. For the oppression of the poor, for the sighing of the needy, now will I arise, (saith the LORD) I will set him in safety *from* him that puffeth at him.

you may puff and shall not be able to

6. The words of the Lord *are* pure words; *as* silver tried in a furnace of earth, purified seven times.

7. Thou shalt keep them, O Lord, thou shalt

my self with none of them; for there is not so much as any Truth and Honesty left in the World.

2. One Neighbour cannot with safety believe another: they are all Liars and Dissemblers, pretending fair in Words, but meaning quite otherways.

3. This Vice hath spread it self so universally among us, that it cannot be rooted up, but only by the Hand of Heaven: which will destroy these pestilent Deceivers; who speak also big and blasphemous Words, whereby they daunt those that

4. We will have the better, say they, of all those that oppose us; and our Tongues are the Weapons whereby we will get the Victory. They are our own; who shall hin-

5. That will the LORD; whom the Sighs, and Tears, and miserable Groans of those poor Wretches, who are oppressed by your Calumnies, have moved to resolve to take a speedy Vengeance on you. He hath absolutely determined to rescue and deliver them from your Snares and fraudulent Practices: storm as much as you please, but

6. for the Promises of God are not deceitful like yours, but sincere, and void of all Guile: The purest Silver, refined to the greatest Perfection, is not more free from Dross, than they are from all Mixture of Falshood.

7. I am confident, O Lord, thou wilt perform them, and not suffer thy

shalt preserve them thy Words to fail. Thou wilt ever  
 from this generation preserve him that confides in Thee,  
 for ever. from this perverse Generation, how

oft soever they renew their Attempts against him.

8. The wicked 8. Which will make the Wicked  
 walk on every side, not know which Way to turn them-  
 when the vilest men selves; but be ready to burst with  
 are exalted. Anger and Vexation, when they see

those poor Men, whom they contemned and villified, not  
 only preserved, but exalted by thy Favour to Dignity  
 and Honour.

## P S A L. XIII.

To the Chief Musician. A Psalm of David.

## A R G U M E N T.

*This Psalm was composed by David, and delivered to the Master of the Musick in the Tabernacle. It is not known to what time it relates, but by the Matter of it we understand he was in some great Distress when he indited it, either by the Persecution of Saul, or of Absalom. Theodoret thinks the latter, and gives this reason for it: That the Trouble which Saul gave him was before his great Sin, and so he was full of Confidence; but that of Absalom was after it, which made him cry out in this doleful manner.*

1. **H**OW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

Deliverance, nor tell how long thou intendest to delay it.

2. How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

1. **W**HAT a sad Condition is this, O Lord, into which I am fallen, and in which thou seemest to neglect me? I have waited a long time for some glimpse of thy Favour; but can see no Sign of

2. O how afflictive is it, that there is no end of my anxious Thoughts! but I am always casting in my Mind, with a heavy Heart, where I shall shift for my Life, and can think my self in no Place secure. The Power of my  
 Enemy

Enemy is very great, and threatens, like a Tempest hanging over my Head, every Moment to fall upon me. O when shall I see it dispersed!

3. Consider, and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death.

3. Thus I sigh perpetually to Thee, O LORD, the Omnipotent Ruler and just Judge of the World; beseeching Thee to commiserate my Affliction, and, as thou hast done often, to answer my Prayer. Thou seest with what Dangers I am encompassed, and how forlorn and dismal my Condition is: Endue me with Wisdom and Circumspection, that I may escape these Dangers; and revive and cheer me under these sad Afflictions, lest my Spirit sink within me, or the Enemy destroy me.

4. Lest mine enemy say, I have prevailed against him: and these that trouble me rejoice when I am moved.

4. Let not him that persecutes me, boast of his success, as he certainly will, unless thou affordest me thy Conduct and Comfort; which I humbly again implore, that they who join with him may not have the Pleasure to see me fall, and insult over my Misery.

5. But I have trusted in thy mercy, my heart shall rejoice in thy salvation.

5. I am unworthy indeed of thy Favour, but hope thou wilt magnify thine own Mercy, in which I have placed such an entire Confidence, that I persuade my self, I shall have the Joy to see Thee deliver me out of all these Distresses.

6. I will sing unto the LORD, because he hath dealt bountifully with me.

6. Which shall be acknowledged with the most cheerful Hymns of Praise and Thanksgiving to the LORD, who hath dealt so well with me, as to render to me not according to my Merits, but according to my Hope and Trust in his inconceivable Mercy.

# P S A L. XIV.

To the Chief Musician. A Psalm of *David*.

## A R G U M E N T.

*This Psalm (which was composed, as the foregoing, by David, and delivered by him to the Master of Musick in the Tabernacle) may probably refer, though it*

*be not in the Title expressed, to the universal Apostacy of the People, in the Rebellion of Absalom, from the Allegiance they owed to him, and from the Duty they owed to GOD.*

1. **T**HE fool hath said in his heart, *There is no God: they are corrupt, they have done abominable works, there is none that doth good.*

Notice what they do, or that He will not judge them for it.

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek GOD.

3. They are all gone aside, they are all together become filthy: *there is none that doth good, no not one.*

4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

5. There were they in great fear: for God is in the generation of the righteous.

not desert those who deliver them.

6. You have shamed the counsel of the

1. **T**HOUGH the Wicked are not yet so impudent, as openly to deny GOD with their Mouths, yet such is their abominable Filthiness, so shameless are they in their Wickedness, so universally depraved, that their secret Thoughts sure are, God takes no

Notice what they do, or that He will not judge them for it.

2. But let them know, that He exactly observes them; and that all the Ways of the Sons of Men are naked and bare before his Eyes: though, alas! there is nothing now to be seen, but Ignorance, and Contempt of his Majesty.

3. The whole Nation hath lost all Sense of their Duty; and, like a Body without a Spirit, is so rotten and putrified, that it is hard to find so much as one that hath any Sense of Goodness in him.

4. Strange! that they should all be thus Senseless, as not only to injure and oppress my poor innocent People, but to be cruel and void of all Pity toward them, and to throw off likewise all Religion!

5. What a Terror will it be to them to see the Divine Vengeance seize on them, when they think themselves most secure; For He, who is the righteous Judge, will

not desert those who are faithful to Him, but graciously

6. Your confusion, O ye Atheistical Fools, will be the greater, because

the poor: because the Lord is his refuge. cause you mock'd and jeer'd at that Poor despicable Party of Men, who resolved to adhere to Piety and virtuous Loyalty, and to wait patiently upon God, and trust in Him alone for Safety.

7. O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

7. Who is mighty to save, whatsoever you think, and resides by a special Token of his Presence in Mount *Sion*. O that it might please Him to send us Deliverance from thence, and to restore us again to the happy Enjoyment of that Place, from whence we are banished! It would turn our sad Lamentations into the most chearful Thanksgivings; and fill not only *Judah*, but all the Tribes of *Israel*, with Joy and Gladness, 2 *Sam.* XIX. 9, &c.

# P S A L. XV.

A Psalm of *David*.

## A R G U M E N T.

*This Psalm, in which he excites the People to the Study of solid Virtue, was composed by David, either when he brought the Ark to Mount Sion, (2 Sam. VI.) or when he was restored thither again, (as he desired in the Conclusion of the foregoing Psalm) after the Rebellion of Absalom, 2 Sam. XIX. Then it was very seasonable to admonish them to live better, as became those who were under the Government of GOD, (as Theodoret excellently speaks) and had received such a great Deliverance from Him.*

1. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? 1. LORD, what an Happiness is it, that thou wilt be pleased to dwell among us in this Mountain, wherein thou hast pitcht thy Tabernacle! But who shall have the Honour to be admitted into thy Society, and enjoy all the Privileges of a true Worshipper of Thee?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

but he who compleatly endeavours to please me in all the Parts of a holy Life, exercising Justice and Mercy to his Neighbour, as well as Piety to Me; and taking care he wrong not his Neighbour in Words, no more than in Deeds.

3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

loses never so much

5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doth these things shall never be moved.

condemn the Innocent, or absolve the Guilty. He that lives after this manner, need never fear to fall from my Favour,

2. I hear Thee answer (methinks) as if a Voice came from thy holy Oracle, saying, Not all that are descended of *Abraham*, nor every one that offers me Sacrifices, and observes my appointed Rites;

3. He that doth not abuse his Tongue to Calumny and Detraction, nor is any other Way injurious to his Neighbour; who neither reproaches his Neighbour himself, nor lightly believes, encreases, or spreads the Reproaches which are begun by others.

4. Who never courts Men for their Riches and Power, if their Wickedness makes them despicable; but honours those who are truly pious, though never so poor: And who hath such a Respect to Religion, that whatsoever he promises by Oath he will perform, though he by keeping his Faith.

5. He who orders his private Affairs so exactly, that he makes no gain of the Money he lends to his poor Brethren, (*Exod. XXII. 25. Deut. XXIII. 19, 20.*) And behaves himself so well, when He is in publick Office, that no Gift can corrupt him to

P S A L. XVI.

*Michtam of David.*

A R G U M E N T.

*A most excellent Psalm of David, more precious than any Jewel, and worthy to be inscribed on a Marble Pillar, to endure to all Posterity. For beside admirable Expressions of his Faith and Confidence in GOD, (though he was most violently persecuted by Saul, and forced to fly into foreign Countries) it contains a Prophecy of the Resurrection of our Lord Christ from the Dead.*

1. **P**Reserve me, O God: for in thee do I put my trust.

2. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

Good that I can do,

3. But to the saints that are in the earth, and to the excellent in whom is all my delight.

cel in Virtue, shall be preferred and honoured: for they are the Persons who are most dear to me, and in whose Company alone I delight.

4. Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

swearing by the Name of any of their false Gods.

1. **T**HOU see'st, O most mighty God, with what Dangers I am encompassed: Defend and protect me, I beseech Thee, for I depend upon Thee alone for Safety.

2. I ever did so, as my Conscience testifies; and therefore I hope thou wilt still continue my gracious God. Not that I can merit any Favour of Thee, or, by any

3. But if thou wilt be pleased to protect me, I will employ all my Power (when I come to the Throne) to protect the Pious in the Land: worthy Men, who excel

4. They multiply Idols, (here in this Place whither I am driven, 1 Sam. XXVI. 19.) and are zealous in the Service of another God: But I will never forsake Thee, by partaking with them in their abominable Sacrifices, (in which the Blood of Men is offered,) nor by

5. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.

He himself is worshipped; and He will defend and maintain my Title to it, while I adhere to Him.

6. The lines are fallen unto me in pleasant Places; yea, I have a goodly heritage.

He hath settled upon me, though I am not yet possessed of it.

7. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

of Affliction, when secretly inspired my admonished me what

8. I have set the Lord always before me: because *he is* at my right hand, I shall not be moved.

never be able to deject me from that Dignity which He hath designed for me.

9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

low, I shall rest in Hope

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy one to see corruption.

*thou hast promised of my*  
*and lay Him in his*

5. The Lord of Heaven and Earth is the God whom I serve: He, who is the supreme Dispenser of all Things, hath given me a Kingdom for my Portion, where

to it, while I adhere to Him.

6. As I am resolved to do: For there is no Place so pleasant as that where He is worshipped; no Country comparable to that (for all manner of good Things) which He

me, though I am not yet possessed

7. I will therefore praise the LORD, and acknowledge his Love; who hath hitherto guided me to behave my self so prudently, that my Enemies have not been able to surprize me. In the darkest Night

I could not see my Way, He hath Mind with wise Thoughts, and advised Course to take for my Preservation,

8. This hath ever been my Practice, to conceive God always present to me: And since He is still nigh to support and defend me, the fiercest Assaults of my Enemies shall

never be able to deject me from that Dignity which He

9. In confidence of which I feel, not only a perfect Satisfaction, but joy and triumph of Heart. My Torment cannot but boast of it; and be my Condition never so weak and

low, I shall rest in Hope to be raised up again.

10. For thou wilt not suffer me to remain always in this forlorn Condition, nor let him whom thou hast anointed to be thy King be destroyed by *Saul: much less let*

*that Great King perish, (whom Thou*  
*See; ) but though they kill Him,*  
*Thou wilt take Him from*  
*thence,*

*thence, and raise Him from the Dead, before his Body be in the least corrupted.*

11. Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand *there are* pleasures for evermore.

11. Thou wilt shew me the Way to escape out of all these Dangers, (and do much more for the Messiah, who, being raised from the Dead, shall live eternally;) and not only preserve my Life, but satiate me with Joy, when thy Favour hath settled me on the Throne, by that Almighty Power which is able to dispense everlasting Happiness; *and will certainly exalt the Messiah to reign at thy right Hand in endless Joy and Pleasure, after all his grievous Sufferings.*

## P S A L. XVII.

### A R G U M E N T.

*A Prayer of David; wherein he humbly represents to GOD his Innocence, in those Things whereof he was accused, (of affecting the Kingdom, I suppose, and seeking the Life of Saul, 1 Sam. XXIV. 9.) and therefore beseeches Him to grant him Deliverance from his Persecutors and Calumniators, (Saul, it is most likely, and those that set him on:) See Theodoret.*

1. **H**EAR the right, O Lord, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

Request to Thee; and I desire no Favour of Thee, if these Lips have spoken any deceitful Words against Saul, or do now dissemble with thy Majesty.

2. Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

1. I Am oppressed, O LORD, with such false Accusations, that I have no Way but to appeal to Thee, who art the righteous Judge of the World; beseeching Thee to deal with me according to the Justice of my Cause. It is my most earnest Request to Thee; and I desire no Favour of Thee, if these Lips have spoken any deceitful Words against Saul, or do now dissemble with thy Majesty.

2. Who hast long suspended thy Sentence, and let my Enemies pursue me, as if I was guilty: But I humbly intreat thee at last openly to acquit me; and to shew that

thou regardest the Greatness of no Man's Person, but only his Uprightness and Integrity.

3. Thou hast proved mine heart, thou hast visited *me* in the night, thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.

but still I have been what I pretended, and my Words and secret Thoughts have always agreed together.

4. Concerning the works of men, by the word of thy lips I have kept *me* from the paths of the destroyer.

5. Hold up my goings in thy paths, *that* my footsteps slip not.

6. I have called upon thee, for thou wilt hear me, O GOD: incline thine ear unto me, *and* hear my speech.

7. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in *thee*, from those that rise up *against* them.

who rise up against them to destroy them.

8. Keep me as the apple of the eye: hide me under the shadow of thy wings, in the midst of our Eye. As a Hen covers her Chickens under her Wings, from the ravenous Bird that hovers over them to devour them:

3. Thou art privy to the inmost Thoughts of my Heart; in the greatest Retirements thou seest what I design; and hast tried *me* also (as Gold in the Fire) by many Afflictions, which thou didst never find to make me think of any unlawful Courses for my Preservation:

4. I know what Men are apt to do in such Circumstances; but the Respect I bear to thy Commandments hath preserved me from those murderous Practices, which the violent Man would have boldly attempted, (*1 Sam. XXVI. 8.*)

5. And I beseech Thee still confirm me in this Resolution; that no Temptation may make me forsake that Tract of Virtue in which I have hitherto persisted;

6. And in which I doubt not to be safe: For I have never yet cried unto Thee, but thou hast granted my Request, and wilt not now, I hope, refuse to condescend unto it; but admit of this Appeal which I make to Thee, and do me right.

7. Thy Mercy will appear most wonderful in my Preservation from this imminent Danger wherein I am. Magnifie it therefore, O thou whose Property it is to interpose thy mighty Power, for the Deliverance of such as confide in nothing but thy Omnipotent Goodness, from those

8. I commend my self to thy watchful Providence; beseeching Thee to defend me with the same Care, that we do that tender part in the midst of our Eye. As a Hen covers her Chickens under her Wings, from the ravenous Bird that hovers over them to devour them:

9. From the wicked that oppress me, from my deadly enemies, *who* compass me about.

set me round, with eager Desires and Hopes to destroy me.

10. They are enclosed in their own net: with their mouth they speak proudly.

threaten my Destruction, but presumptuously brag as if they had already accomplished their desire.

11. They have now compassed us in our steps: they have set their eyes bowing down to the earth.

fall into the Hands of those who have stedfastly resolved our utter Ruin.

12. Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

offer it self that he  
7, 8. XXIV. 2, &c.)

13. Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, *which* is thy sword;

forely, yet let him not kill me, who depended upon thy Power, which is able to deliver me.

14. From men *which* are thy hand, O LORD, from men of the world, *which* have their portion in *this* life, and whose belly thou fillest with thy hid treasure: they are full of children, and

9. So do thou, O Lord, protect me (who fly unto thee for safety) from the Wicked that are about to seize on me and spoil me; from those deadly Enemies which have

10. Who are so stout with worldly Goods, and have thriven so long in their ungodly Courses, that they are grown extream proud of their Power: and not only haughtily

11. And indeed they have now gotten me and my Followers into a very great Strait: (1 Sam. XXIII. 26.) and which Way soever we turn our selves, we are in Danger to

12. No Lion can be more desirous to tear a Lamb in Pieces, than *Saul* is to make a Prey of me. Like a young Lion in his Den, he watches when an Opportunity will may fall upon me, (1 Sam. XXIII.

13. Delay no longer, therefore, O LORD, but speedily appear to defeat him. Throw him down to the Ground, when he thinks to fall upon me: and though thou hast suffered the Wicked to wound me

14. He hath many, I know, that join with him to destroy me; but they are only mortal Men, O LORD, who can do nothing but what thou permittest them, for my Correction: worldly Men, who look no farther than this present Life; and desire no other Satis-

and leave the rest of their substance to their babes.

15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness.

shew thy Self in thy Majesty and Power, it will be abundantly to my satisfaction.

Satisfaction, but to be very rich, have a numerous Posterity, and leave them great Estates, when they can enjoy them no longer.

15. Which prosperity I do in wise envy them, but think myself happy that I can approach into thy Presence, and with a good Confidence wait for thy Favour: nothing doubting, but when thou shalt

## P S A L. XVIII.

To the Chief Musician. A Psalm of David, the Servant of the LORD, who spake unto the LORD the Words of this Song, in the Day that the LORD delivered him from the Hand of all his Enemies, and from the Hand of Saul: and he said,

### A R G U M E N T.

*A Psalm composed by David, (whom the LORD chose to serve him in Governing the Children of Israel,) and delivered by him to the Master of the Musick in the Tabernacle, for a perpetual Commemoration of GOD's gracious Care over him, and Preservation of him, through the whole Course of the long Persecution and Opposition he met withal, before he could get the Kingdom. For which singular Providence, he still gave particular Thanks to GOD after every Deliverance or Victory which He vouchsafed him: but at last (so great was his Piety) he made one general Acknowledgment of GOD's Goodness to him, when he was peaceably settled upon his Throne, in delivering him from the Philistines, the Syrians, and other Nations who rose up against him: (and that in a miraculous manner, as he describes it, v. 13, 14, &c. where Theodoret observes, that in his Time GOD scattered the Enemies of Christians by the like dreadful Tempests;) but especially from Saul, who (as he was the first, so) was the most violent, implacable and dangerous of all his Enemies.*

*The*

*The Sense of the Psalm is this.*

**I** Will love thee, **O LORD**, my strength.

1. **I** Love thee, O Lord, to whom I owe my Safety and Preference, with the most passionate and tender Affection: and I will never cease to love Thee us, as long as ever I live.

2. The LORD is my rock, and my fortress, and my deliverer: my God, my strength in whom I trust, my buckler, and the horn of my salvation, and my high tower.

2. For it was not the Caves and Lurking-places, (1 Sam. XXII. 1, 5. XXIII. 23.) nor the Fortresses and strong Holds, (XXIII. 14, 19, 29.) the Rocks and impregnable Forts, (XXIV. 2.) the high Mountains and steep Hills to which I fled, (XXVI. 1.) that preserved me from my Enemies: but the Lord Almighty, whom I made my Refuge, and whom I acknowledge for my Deliverer: To his gracious Providence and powerful Protection I ascribe my Safety, (and will never confide in any other Security) He defended me in the most dangerous Assaults of my Enemies; He repelled all their Forces, and placed me out of the Reach of their Violence.

3. I will call upon the Lord, who is worthy to be praised: shall I be saved from my enemies.

4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

3. Praised therefore be the LORD, unto whom I humbly commended my self by Prayer (as I mean to do always) in my Distresses, and He delivered me from all my Enemies.

5. The sorrows of death compassed me out: the snares of death prevented me.

6. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple.

4. When there appeared no Way for my Escape, but they thought they had me as sure as a Bird taken in a Net; when whole Troops of ungodly Men came pouring in upon me, as a Torrent that threatened to sweep me quite away;

5. When I had no more power to help my self, than a dead Man bound hand and foot in his Grave; (so suddenly was I entangled in their deadly Snares, 1 Sam. XXIII. 26.)

6. This was my Belief in such grievous Straits: I made my usual Addresses to the LORD, and with great Earnestness supplicated my most merciful God, who had so of

temple, and my cry came before him, *even* into his ears.

into his Prefence, and found a gracious Audience.

7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth :

7. For He instantly appeared a sensible Manner to confound Enemies; who saw his wrath Displeasure in the dreadful Tempest which fell upon them, made the very Earth tremble under them.

8. There went up a smoak out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

8. There was nothing to be seen but fuming Smoak and pouring Fire; which at his Command shot out burning Coals among them.

9. He bowed the heavens also, and came down: and darkness *was* under his feet.

9. His glorious Majesty also visibly shewed it self bowing Heavens, (the Place of its Residence) and coming down in a thick Cloud, which was spread as a Carpet under it.

10. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

10. Some of the principal Angels were its Chariot, wherein rode very swiftly; and a rapid Wind was the Token of their Presence, (2 Sam. V. 24.)

11. He made darkness his secret place: his pavilion round about him *were* dark waters, and thick clouds of the skies.

11. A great Darkness obscured it; for round about it were rest of the heavenly Ministers disposed to attend upon it in watry Whirlpools, and thick Clouds of the Sky.

12. At the brightness *that was* before him, his thick clouds passed, hail-stones and coals of fire.

12. Who, going forth from glorious Presence, sent Hailstones and Coals of fire (as in the Days of *Joshua*, X. 11.) in the Face of my Enemies.

13. The Lord also thundred in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

13. Which were followed with such terrible Thunder, (like that in the Days of *Samuel*, 1 Sam. VII. 10.) mixed with more Hailstones and fiery Exhalations, declared

declared the Greatness of his Majesty, and the Mightiness of his Power.

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

14. These were the Arrows wherewith He scattered them: There needed no other Darts to discomfit them.

15. Then the channels of waters were seen, and the foundations of the world were discovered, at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

15. For even the Earth it self was rent and torn by them; they cleft it asunder, and penetrated so deep, that the secret Abysses of it were discovered through the Breaches that were made; when thou, O LORD, in great Indignation didst rebuke my Enemies.

16. He sent from above, he took me, he drew me out of my waters.

16. Nothing but such a Power from above could have preserved me, which the LORD was pleased graciously to extend to me: He laid hold on me, and kept me from sinking; he snatched me out of many and great Dangers, which, like a Deluge, were ready to overwhelm me.

17. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

17. He delivered me, first from that mighty Giant *Goliath*, and then from *Saul*, whose Power I was not able to withstand; and afterwards from the *Philistines* and *Syrians*, and many other Nations, whose Forces were far superiour unto mine, and whose Hatred instigated them to do all they could to destroy me.

18. They prevented me in the day of my calamity: but the LORD was my stay.

18. When I was weak, and unable to resist, they suddenly invaded me; but the LORD would not suffer them to overthrow me: (*1 Sam. XXIII, XXIV, &c.*)

19. He brought me forth also into a large place: he delivered me, because he delighted in me.

19. But brought me out of those Straits into a State of perfect Liberty. He delivered me, (when they thought they had pent me up so close that I could not escape them) because He had a Kindness for me.

20. The LORD rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me.

21. For I have kept the ways of the LORD, and have not wickedly departed from my God.

22. For all his judgments were before me, and I did not put away his statutes from me.

23. I was also upright before him : and I kept my self from mine iniquity.

imitate them, but, though I could not hinder *theirs*, kept my self from *mine* Iniquity.

24. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.

my Hands with the Power to be revenged

25. With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright.

26. With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward.

20. He knew also that I was unjustly persecuted ; and therefore rewarded me according to the Integrity of my Heart, and the Purity of my Actions ; which were never guilty of that whereof they accused me.

21. For I never took any unlawful Courses for my Deliverance ; but when *Saul* fell into my Hands, I would not kill him, because he was the LORD's anointed, (1 *Sam.* XXIV. 10.)

22. For I laid His Precepts before me, as the Rule of my Actions ; and did not bid them stand aside, when it seemed to be my Interest not to observe them.

23. But chose rather to suffer any Thing than lose my Integrity : And how unjustly soever my Enemies dealt with me, I would not

imitate them, but, though I could not hinder *theirs*, kept my self from *mine* Iniquity.

24. And therefore hath the LORD, who administers all Things with the exactest Justice, and the greatest Goodness, heard my Prayer ; (1 *Sam.* XXVI. 23.) and dealt with me according to my innocent Intentions, which would not let me defile Blood of *Saul*, when it was in my

of him.  
25. Such is the gracious Method of thy Providence, O LORD, who wilt do good to those who do good to others, and do them justice also (against their Oppressors and Calumniators) who preserve their Integrity.

26. And keep thy Promises faithfully with those whose Piety is unfeigned, and who immoveably keep their Fidelity to Thee. But if any will take crooked Ways to obtain their

their Ends, Thou wilt ensnare them in their own Devices; and by such Means, as they least think of, lead them to Destruction.

27. For thou wilt save the afflicted people: but wilt bring down high looks. 27. For Thou art wont to deliver those who are poor and miserable, when they humbly wait on Thee; and to lay those low, who (proud of their Power) insolently oppress them.

28. For thou wilt light my candle: the Lord my GOD will enlighten my darkness. 28. I my self am an Instance of it, who owe all my Prosperity and Joy to Thee; by whom (when my Hopes were ready to expire, 1 Sam. XXVII. 1.) I was brought out of a calamitous Estate into this Splendor and royal Greatness which now I enjoy.

29. For by thee I have run through a troupe: and by my God have I leaped over a wall. 29. For the strongest and most numerous Enemies were not able to stand before me: I easily scaled the highest Walls, wherein they thought themselves most securely defended against me, 2 Sam. V. 7, &c.

30. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. 30. God is not like to Men, for He never deserts his Servants (as Men are wont to do those that depend upon them) in difficult and dangerous Affairs: His Promises are freer from Deceit, than the most refined Gold from Dross; and none shall be able to hurt those that rely upon them.

31. For who is God save the Lord? or who is a rock save our God? 31. For who is there that can frustrate his Intentions, or resist his Will? What Power is there above or equal to his whom we worship, whom He will protect, or defend those whom He will destroy?

32. It is God that girdeth me with strength, and maketh my way perfect. 32. It was this mighty Lord that inspired me with Courage, and removed all Obstacles out of my Way, to the completing my Conquests, (2 Sam. V. 10.)

33. He maketh my feet like hinds feet, and setteth me upon my high places. 33. If Swiftnes was necessary, He made me as nimble as an Hind, to pursue my Enemies even into those Places, which for their height and cragginess were thought inaccessible. R. 34.

34. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35. Thou hast given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36. Thou hast enlarged my steps under me, that my feet did not slip.

37. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38. I have wounded them, that they were not able to rise: they are fallen under my feet.

39. For thou hast girded me with strength unto battle: thou hast subdued under me those that rose up against me.

40. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41. They cried, but *there was* none to save them: *even* unto the LORD, but he answered them not.

34. If there was need of Dexterity or Strength, He bestowed it on me to such a Degree, that I was able to wrest the strongest Bow out of my Enemy's Hand, and break it in Pieces.

35. If at any Time I fell into the thickest Troups of them, I was safely protected by Thee, and delivered. Thy mighty Power upheld me from being oppressed by their Numbers; and by thy Goodness, with a handful of Men, I got great Victories.

36. Thou didst open a wide Passage to me in my greatest Straits; and in the most uneven and difficult Ways I never stumbled.

37. But having routed my Enemies, I pursued them so closely, that I overtook them in their Flight; and did not return to my Camp till I had destroyed them.

38. I gave them such a Blow, that they were not able to renew the Fight; but were so perfectly subdued, that they lay at my feet.

39. Which is all to be ascribed to thy mighty Power, O God; who gavest me both the Courage to fight, and Success in the Encounter with such numerous Enemies as hoped to destroy me.

40. To thy Praise I again mention it, (not to magnify my own Prowess) that they who hated me, submitted their very Necks to me, that I might kill them, or impose what yoke I pleased on them.

41. They sought for help of their Allies and Confederates; but it was beyond their Power to deliver them; for they were deserted by the Lord, who regarded not their Cries unto Him:

42. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

44. As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me.

45. The strangers shall fade away, and be afraid out of their close places.

46. The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted.

Him who not only preserved, but exalted me, be magnified and exalted with the highest Praises.

47. *It is* GOD that avengeth me, and subdueth the people under me.

who were injurious to me; and hath brought many Nations under my Empire.

48. He delivereth me from mine enemies

42. But left them to be beaten and dispersed by me, till they were as weak as the small Dust, which is tossed up and down with every Wind; and as contemptible as the Dirt in the Street, which every Body tramples under foot.

43. Thus hast thou continued thy Kindness to me, till thou seatedst me on the Throne, both of *Israel* and *Judah*; whose Contentions are ceased, and both united in me, (2 Sam. V. 1.) And since that Time thou hast not only delivered me from those dangerous Rebellions (2 Sam. XVIII.) and se-

44. The very Report of me and of my Victories, made some of them heartily submit themselves to me; and others dissemble their Hostility, and offer me their Service.

45. They trembled and fell, like withered Leaves, at the sound of my Name; and distrusting their strong Holds, came creeping out with fear, to surrender them into my Hands.

46. Blessed be the Lord, (to whose eternal Glory and Honour I speak all this:) Let Him be everlastingly praised, who hath preserved me in so many Dangers: Let

47. For He is that mighty God (I can never say it often enough) who hath many and many a Time executed Vengeance for me on those

48. It is He to whom I owe my Life, (which my Enemies, if He had

mies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

50. Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his seed for evermore.

me, and to my Posterity, till the coming of that great King, whose Kingdom shall have no end.

had not rescued me, would have taken from me:) And, which is more, thou hast made me superiour to them all, and set me on a Throne, in spite of the fierce and violent Persecution of *Saul*, from which thou didst mercifully deliver me.

49. And therefore I will every where make my thankful Acknowledgments unto thee, O Lord: Those strange Nations shall know that I ascribe my Victories unto Thee; in Honour of whose great Name I will sing this perpetual Song.

50. The LORD hath granted wonderful and manifold Deliverances to me; who reign, not by Usurpation, but by his special Appointment: And the same Mercy, by which alone I was advanced to this Dignity, shall be continued to

## P S A L. XIX.

To the Chief Musician. A Psalm of *David*.

### A R G U M E N T.

*A Psalm composed by David, (and delivered by him to the Master of the Musick in the Tabernacle,) declaring that no Man could be ignorant of GOD, who would consider his admirable Works; much less could the Jews, whom He had instructed by his Law, and therefore justly expected their greater Care not wilfully to offend Him.*

1. **T**HE heavens declare the glory of God: and the firmament sheweth his handy work.

Heavens, which are so vastly extended, and wherein we see so many glorious Bodies, proclaim aloud to all Mankind,

1. **T**H E R E is no part of this great Fabrick of the World, which doth not direct us to a most mighty Being, by whom it was made: but above all the rest, the

kind, the immense Greatness, and Power, and Wisdom, and Goodness of God; which shine most brightly there.

2. Day unto day uttereth speech, and night unto night sheweth knowledge. 2. By their settled and orderly Revolution the Day and the Night are made; from whose constant Succession, and commodious Variations, there issues forth (as Water from a Fountain) perpetual Instruction, and Matter of Praise and Thanks to his most wise Goodness.

3. *There is no speech nor language where their voice is not heard.* 3. They cannot speak indeed, as we can do; nor do we hear any Words they utter: and yet, without these, they are understood by all Nations; even by the most barbarous, who understand not a Word of any other Language.

4. Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a Tabernacle for the sun, 4. They all read here, as in a Book, the wonderful Art and Skill of that Almighty Being, who framed this regular Structure; though they be never so remote, they hear them preach (as the Apostles hereafter shall preach more fully) how Great and how Good He is: especially if they hearken to that universal Minister of his, the Sun, which hath its Habitation fixed for it here;

5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 5. And comes forth every Morning deckt with such radiant Light, that no Bridegroom looks so cheerfully, or is so adorned on his Marriage-day. Its Swiftnefs also is as admirable as its Beauty; for the mightiest Champion can but weakly imitate it, in the speediness, evenness, and unweariedness of its Course.

6. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. 6. It runs from the East to the West every Day; and, in its yearly Revolution, visits the Southern and Northern Parts: so that all the Earth feels the Benefit of its quickening Heat.

7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. 7. Thus is God visible to all the World in the Face of the Heavens: but to us He is conspicuous in a more excellent Manner, by the Revelation He hath made of Himself

in the Law of *Moses*: which is a more perfect Light to guide us, than the Sun it self; restoring and comforting the most drooping Souls, more than the Sun cheers our bodily Spirits. For it is a sure Testimony of God's Will and of his Love, and preserves ignorant Souls from being seduced to Worship the Sun as a God: for it makes them, at the first Word, so wise as to understand that *the Lord created the Heavens, as well as the Earth*;

8 The statutes of the Lord *are* right, rejoicing the heart: the Commandment of the Lord *is* pure, enlightning the eyes. 8. And from thence delivered to us a compleat Rule of Life for all sorts of Men among us: who see with great joy all Officers and Rulers, both Sacred and Civil, directed how to manage all for the Publick Good; and every private Man taught to keep himself pure from all manner of Wickedness: it being as clear as the Sun, what he ought to do, and what to avoid.

9. The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true, and righteous altogether.

9. The true Worship of God is here unalterably settled, (*Deut. XII. v. 32.*) free from all profane Mixtures of Superstition: and all our Transactions with Men are prescribed to be in perfect Truth and Righteousness.

10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey comb.

10. We are happier in this, than in all the Gold and precious Treasures which are brought from other Countries; or in the most delicious Pleasures which He hath provided for us in our own.

11. Moreover, by them is thy servant warned: and in keeping of them *there is* great reward.

11. I say nothing but what I have tried: For by following the Admonitions of thy holy Laws, both in my private and my publick Capacity, thy Servant is become thus illustrious: and in their Observance there is not only much Satisfaction at present, but a far greater Reward in the Conclusion.

12. Who can understand *his* errors? cleanse thou me from secret *faults*.

12. All our Unhappiness is, that we do not observe them so strictly as we ought. They are a perfect Rule; but our Obedience, alas! is so exceedingly imperfect, that we cannot so much as number our Wandrings from it: Many of which we never

ver observed; and therefore are so far from meriting any Reward for Obedience, that I must humbly beg thy Pardon for the Demerits of my Negligence.

13. Keep back thy servant also from presumptuous *sins*, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

13. And the Assistance of thy Grace likewise, (without which I shall still farther swerve from thy Law,) to preserve me from all wilful Sins against Thee. I am devoted to thy Service, O LORD, therefore I beseech thee so to strengthen my Will to please thee, that no Temptation may prevail with me to consent deliberately to offend Thee. Then shall I (notwithstanding my Infirmities and Ignorances) be accounted upright before thee; and be free from a great deal of Guilt, which otherways by manifold Transgressions I shall draw upon me.

14. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

14. And I shall have the Confidence also then to address my self unto Thee, both openly and in secret, with hopes that all my Sacrifices (offered from an Heart that sincerely studies to be obedient to Thee) shall be acceptable in thy Sight, O LORD; to whom I fly for Safety and Deliverance, in all the Assaults which the Enemies either of my Body or my Soul make upon me.

## P S A L. XX.

To the Chief Musician. A Psalm of *David*.

### A R G U M E N T.

*A Psalm composed by David, (and by him delivered to the Master of the Musick in the Tabernacle) wherein the People are taught to pray for his good Success in some great Expedition: it is probable (from v. 7.) against the Ammonites and Syrians, who came with great Numbers of Horsemen and Chariots to fight with him. 2 Sam. X. 6, 8. 1 Chron. XIX. 7.*

1. **T**HE Lord hear thee in the day of trouble, the

1. **T**HE LORD, who never fails those that seek Him, hear thy Prayer, when the Enemy distresseth

the name of the God stresseth thee in the Day of Battle : of Jacob defend thee. (2 Sam. X. 9, &c.) The mighty God, who hath made a gracious Covenant with *Jacob* and his Posterity, protect thee, and make thee victorious.

2. Send thee help from the sanctuary, 2. O God, who hast pitcht thy Tabernacle among us, and dwellest in Mount *Sion* by a visible Token of thy Presence, succour our Sovereign in the Time of need ; and support him in all Assaults of such numerous Enemies as are combined against him.

3. Remember all thy offerings, and accept thy burnt sacrifice. Selah.

3. Remember all thy offerings, and accept thy burnt sacrifice. Selah. 5. Shew by some signal Token from Heaven, that thou art pleased with all his Oblations and Burnt-sacrifices, whereby he made his Supplication to Thee, for thy Blessing on him in this Undertaking.

4. Grant thee according to thine own heart, and fulfil all thy counsel.

5. We will rejoice in thy salvation, and in the name of our God we will set up our banners : the Lord fulfil all thy petitions.

and who hath been so insolently treated by them, (2 Sam. X. 3, 4.)

6. Now know I that the Lord saveth his anointed : he will hear him from his holy heaven, with the saving strength of his right hand.

6. This is the assured Hope of every Soul of us ; we are as certain as if he had already obtained it, that the Lord will make him Victorious : For he reigns by his special Appointment : who as He infinitely excels in Strength, and commands all the Hosts of Heaven ; so will declare the exceeding Greatness of his Power, in giving him an illustrious Deliverance.

7. Some trust in chariots, and some in horses : but we will remember the name of the Lord our God.

7. We are not daunted at the vast Numbers of our confederate Enemies ; some of which boast of their Chariots, others of their Horses : But to all these we oppose the

the mighty Power of the LORD, who hath heretofore done such great Things for us.

8. They are brought down and fallen : saying, They are thrown down from but we are risen and their Chariots, and salu from their stand upright. Horses, wherein they trusted : But

we, whom they despised, are erect and stand unmoveable, merely by our Confidence in the LORD.

9. Save, Lord, let the king hear us, according to our desires, and our when we call. hopes : Preserve our King, and in the Day when we cry unto Thee for help, make our Armies Victorious.

# P S A L. XXI.

To the Chief Musician. A Psalm of *David*.

## A R G U M E N T.

Theodoret truly observes, that in this Psalm, as well as the former, David (who was the Author of it, and delivered it to the Master of the Musick in the Tabernacle) speaks in the Person of the People : whom he instructs how to give GOD Thanks (not for Hezekiah's Recovery from his great Sickness, and the lengthning of his Days, as Theodoret takes it, but) for granting him those Victories which they prayed for in the Psalm foregoing. And it is generally look'd upon as describing under that Figure, the Exaltation, Glory, and Majesty of Christ, which he obtained by his bloody Learch and Passion. Many of the Hebrews themselves apply it to the Messiah. So that it may be called a Psalm of Triumph after the Victories which David got over his Enemies ; which were a Type of Christ's Victory over Death, and of the Triumph that ensued. And truly there are some Things in it which are more literally fulfilled in Christ, than in David, as v. 4, 5, 6.

1. **T**HE king shall joy in thy strength, O Lord : and in thy salvation how greatly shall he rejoice !

1. **T**HOU hast heard the Prayers of thy People, O LORD, when they cried unto Thee, saying, *Lord save the King :* (XX. 9.) who will never cease therefore to thank Thee,

Thee, with the greatest Joy and Gladness, for that extraordinary Strength and Courage wherewith thou didst indue him. O how much beyond all his Expression is his Joy and Thankfulness, for thy wonderful Deliverance of him!

2. Thou hast given him his heart's desire, and hast not withholden the request of his lips. *Selah.*

3. For thou preventedst him with the blessings of Goodness: thou settest a crown of pure gold on his head.

to him, and set an *1 Chron. XX. 2.*

4. He asked life of thee, *and* thou gavest it him, *even* length of days for ever and ever.

and to continue the Crown to his Posterity for many Generations: (*ibid.* v. 16, 19.) As thou wilt do to his Son *Christ* for ever and ever.

5. His glory is great in thy salvation: honour and majesty hast thou laid upon him.

(*Isaiah*), and reverence hast exalted him. (*1 Chron. XIV. 2, 17.*)

6. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

VIII. 15, 20, 56.) By which special Favour and Token of thy Love to him, thou hast raised him to the highest Pitch of Joy, as well as of Greatness.

7. For the king trusteth in the Lord,

2. Thou hast granted all that his Heart desired; (*XX. 4.*) as well as that which he openly requested with his Lips.

3. Yea, more than his Heart desired. For when he thought of no such Thing, thou wast graciously pleased to anoint him to a Kingdom: in which having settled him, thou hast added a new Glory illustrious Crown upon his Head,

4. He desired only to escape with his Life, when he was encompassed with inevitable Dangers: and thou moreover didst promise to prolong his Days; (*2 Sam. VII. 12.*)

and to continue the Crown to his Posterity for many Generations: (*ibid.* v. 16, 19.) As thou wilt do to his Son *Christ* for ever and ever.

5. Great is the Fame also which he hath won by the many Victories thou hast given him: (*2 Sam. VII. 9.*) All Nations honour him, (as they shall much more do the *Messiah*), and reverence that Royal Majesty to which thou hast exalted him. (*1 Chron. XIV. 2, 17.*)

6. And, which is a far greater Glory, thou hast not only bestowed extraordinary Benefits upon himself; but made him a Blessing to future Generations, whom thou wilt bless for his sake, (*1 Kings*

VIII. 15, 20, 56.) By which special Favour and Token of thy Love to him, thou hast raised him to the highest Pitch of Joy, as well as of Greatness.

7. Which shall never cease to cheer and refresh his Spirits, because

ord, and through the mercy of the most High he shall not be moved. cause he confides in Him who never fails to perform his Promises: through his Kindness, who is superior to all, the Throne of *David* shall stand fast, though all the Power on Earth should combine to overturn it.

8. Thine hand shall send out all thine enemies, thy right and shall find out those that hate thee. 8. They are thy Enemies, O most High, as well as his, who endeavour to disturb him: and they shall never escape thy Vengeance; wheresoever they skulk or fly for safety, thy Vengeance shall pursue them, and punish their spiteful Opposition to Thee.

9. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. 9. Wo be to them, when the Time comes wherein thou wilt call them to an Account for their hatred to thee. They shall as certainly perish, as if they were cast into a fiery Oven: the LORD, who is justly incensed against them, shall utterly consume them with a sharp and unavoidable Destruction.

10. Their fruit shalt thou destroy from the earth, and their seed shall be cut off from among the children of men. 10. They shall be so far from finding any Favour, that thou shalt quite extinguish their Families, and wholly abolish such a wicked Generation;

11. For they intended evil against thee: they imagined mischievous devices which they are not able to perform. 11. Who intended to destroy thy Anointed, and root out thy Religion. Their Design was so mischievous, and therefore they deserve to be thus punished; though they were not able to effect it.

12. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy rings against the face of them. 12. It may most justly provoke Thee, to set thy self against them: and as their aim, and the bent of their Heart, was to throw down him whom thou hast advanced; so to make them the Mark of thy severest Displeasure, till they fall down wounded, and rise no more.

13. Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power. 13. Whereby all good Men shall be excited to extol thy Power; and therefore shew the Greatness of it, O LORD, and magnify thy Self before

fore their Eyes: And then, whatsoever others do, who are delivered by thee, will set forth thy Might in our Songs, and celebrate it with perpetual Praises.

## P S A L. XXII.

\* *Hinde of the Morning.*

To the Chief Musician upon *Aijeleth Sahar* \*. A Psalm of David.

## A R G U M E N T.

*A Psalm composed by David, (and directed to the Master of Musick in the Tabernacle,) wherein, under his own Person, (who was persecuted as a Hinde by the Hunters early in the Morning, v. 16.) he makes a large Description of the Sufferings of Christ; and in Conclusion, of his Exaltation, and the Propagation of his Kingdom to the utmost Ends of the Earth. Some of which Things are delivered in such Expressions, that they are more literally fulfilled in our Saviour, than ever they were in David: to whom they belong but in a metaphorical Sense. I shall note the Particulars in their proper Places, underneath the Paraphrase, which I would not too much enlarge, or interrupt, by inserting them there.*

1. **M**Y God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

loudest Cries which I pour out of a Heart loaden with Sorrow and Grief, are far from prevailing for any Relief: *Matth. XXVII. 46.*

2. O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

3. But thou art holy,

1. **O** My God, my most gracious God, whose Power no Creature can resist, how strange does it seem, that I, who have been thy Care so long, am now left without any visible Means of escaping those that seek my Life; and that thou

I pour out of a Heart loaden with Sorrow and Grief, are far from prevailing for any Relief:

2. O my God, (for so I will still call Thee, even in the greatest Distresses,) there is no Day, no Night passes, wherein I do not with incessant Cries, most importunately call upon thee: but can obtain no rest from my Persecutions.

3. Yet thou art He, that hatest all

holy, O ~~how~~ that inhabitest the Praises of Israel.

all those who unjustly persecute thy Servant; and keepest thy Word most faithfully with them that de-

er upon thee: As appears by the many Deliverances thou hast sent them from thy holy Place, where they celebrate thy Name with their perpetual Praises.

4. Our fathers They that are gone before us, trusted in thee: they have left us many remembrances of thy Mercy to those that piously relied on Thee: in all their Straits they

applied themselves unto Thee, as their only Deliverer; and by thy Help they escaped the greatest Dangers.

5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

5. Their fervent Prayers prevailed with Thee: (though mine can now obtain no Audience:) they were confident thou would'st preserve them in Safety, and their Hope did not make them ashamed.

6. But I am a worm, and not a man; a reproach of men, and despised of the people.

6. Whereas I, who have waited on thee also after their Example, am so disappointed in my Expectation, that my Adversaries are ready to tread me under their Feet:

7. All they that see me, laugh me to scorn: they shoot at the lip; they make the head, saying;

7. All that see the Straits to which I am reduced, openly deride me: they make Mouths at me, and in a scornful Manner shake their Heads, and jest upon me \*, saying;

8. He trusted on the LORD, that he would deliver him: let him deliver him, saying he delighted in him.

8. This is he that talk'd so much of the Favour of God to him, and depended upon Him that He would deliver him: Let us see now what He would do for him: let Him deliver him out of our Hands, and

9. But thou art he that took me out of the womb: thou didst make me hope,

9. This insolent Language is very grievous to my Soul; but it shall not cast me into utter Despair of thy Mercy: I will rather continue to wait

when

wait

wait

when I was upon my mother's breasts. wait upon thee, who, without knowledge, and when I could call upon thee, didst grant me a greater Deliverance than this which I now ask of thee: For thou brought me out of my Mother's Womb; and then providest Nourishment for me, took'st a singular Care of me which hung upon her Breasts.

10. I was cast up- 10. In my Infancy thou didst serve me from all the Mischiefs which that weak Estate is incident to, and ever since hast been my gracious Protector: For from first coming into the World till this Moment, I have had nothing to trust unto but only thy good Providence, which all along declared (though I was the youngest of my Brethren) what a large Share I had in thy Loving Kindness.

11. Be not far from me, for trouble is near; for there is none to help. 11. And shall I think thou wilt now forsake me, when I call upon thee, and acknowledge thy former Care, and hope for thy future? O Lord, O God, to conclude as thou hast begun, and continue to do me good. And now that there is an Appearance of the worst Distress, and I am no more able to help my self than when I was an Infant, and have no Help and Succour from others; be thou pleased to exert thy Power, as thou hast ever done, for my Deliverance.

12. Many bulls have compassed me: strong bulls of Bashan have beset me round. 12. It must be thy work alone for my Enemies are not only very numerous, but so mighty and formidable in their Power, so insolent also and furious, and have inclosed and hemmed me so strictly, that it is impossible, without thy miraculous Providence, to escape them.

13. They gaped upon me with their mouths, as a ravening and a roaring lion. 13. A hungry Lion is not more fierce nor more dreadful, when he is just ready to seize on his trembling Prey than these my Persecutors; who hear roaring and thundering of their Threats, and see coming with open Mouth to fall upon me, greedily desiring and aiming to devour me.

14. I am poured out like water, and all my bones are out of joint: my heart is 14. Which have struck me with such Consternation, that I am as weak as Water; my Bones are loosened, that they are not able to

is like wax, it is melted in the midst of my bowels.

15. My strength is dried up like a pot-herd; and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death.

16. For dogs have compassed me, the assembly of the wicked have inclosed me, they pierced my hands and my feet.

to tear her in Pieces: They use me most shamefully, as well as cruelly, and have bored through my Hands and my Feet\*.

\* [There is nothing like this in the History of David; of whom it can be only spoken poetically by an Hyperbole.]

17. I may tell all my bones: they look and stare upon me.

that behold my Misery, are so far from having Compassion on me, that they feed their Eyes, and are exceedingly satisfied with this lamentable Sight.

18. They part my garments among them, and cast lots upon my vesture.

18. They make themselves sure I shall never recover; no more than the poor *Hinde*, whose Skin the Hunters have divided, or cast Lots to whose Share it shall fall: For so have they parted my upper Garments among them, and cast Lots who shall have my inner\*.

\* [This also was more literally fulfilled in Christ, than in David; in whose story we find nothing like it: And therefore it can signify nothing more (if applied to him) than that they look'd upon him as utterly undone; and rifled his house, and despoiled him of all, when he fled from Saul, 1 Sam. XIX.]

19. But be not thou far from me, O LORD: O my strength, haste thee to help me.

19. Once more therefore I humbly beseech Thee, O LORD, to interpose by thy Power, in this grievous Strait, for my Deliverance: It is

port my Body; my Heart fails me, and my Spirit dissolves and faints away, as Wax melts before the Fire.

15. Fear, Sadness, and Sorrow, have quite dried up my vital Moisture; I have scarce Strength enough left to complain: but am just upon the Point to expire, and to be laid in my Grave.

16. For that malicious Company, which have combined together to persecute me, are as greedy and as cruel as the hungry Dogs, who have hunted down a *Hinde*, (*see the Title*) and are all gathered about her

to tear her in Pieces: They use me most shamefully, as well as cruelly, and have bored through my Hands and my Feet\*.

17. Grief and Sorrow have so consumed my flesh, that my Bones stick out through my Skin, and may be distinctly numbered: And they

that behold my Misery, are so far from having Compassion on me, that they feed their Eyes, and are exceedingly satisfied with this lamentable Sight.

18. They make themselves sure I shall never recover; no more than the poor *Hinde*, whose Skin the Hunters have divided, or cast Lots to whose Share it shall fall: For so have they parted my upper Garments among them, and cast Lots who shall have my inner\*.

18. They make themselves sure I shall never recover; no more than the poor *Hinde*, whose Skin the Hunters have divided, or cast Lots to whose Share it shall fall: For so have they parted my upper Garments among them, and cast Lots who shall have my inner\*.

19. Once more therefore I humbly beseech Thee, O LORD, to interpose by thy Power, in this grievous Strait, for my Deliverance: It is

is easie for thee to effect it, who art Almighty, and I depend merel on thy Aid; which I intreat thee to send speedily for my Relief, or else it will come too late.

20. Deliver my soul 20. Rescue my Life from the from the sword: my Sword, which the Enemy hath darling from the drawn to dispatch me: It is all I power of the dog. have left, and it is left without all Defence but thine; who, I hope, wilt preserve it from the Power of him, that with the rage and fury of a Dog maliciously persecutes me.

21. Save me from 21. Thou hast done as great the lion's mouth: for Things heretofore, and sent me Re- thou hast heard me lief when the fiercest and strongest from the horns of Enemies were pushing at me, and the unicorns. insulting over me: which makes me presume of thy Favour now in this sore Exigence, when the most violent Men are ready to fall upon me, and tear me in Pieces, if Thou dost not save me.

22. I will declare 22. Save me, O Lord, and it thy name unto my will redound to thy Praise, and not brethren; in the merely to my own satisfaction: midst of the congrega- For \* I will tell all my Brethren tion will I praise how good and gracious thou art; thee. and publickly proclaim the Great- ness of thy Power, and Wisdom, and Justice, (as well as of thy Love) in the midst of thy faithful People.

\* [This David did in the XVIII Psalm; and this our Saviour did by his Apostles, (Heb. II. 12.) who preached his Resurrection, &c. every where, to the Praise and Glory of God's Grace, Ephes. I. 6]

23. Ye that fear the 23. I will call upon all the devout LORD, praise him; all Worshippers of the LORD, to join ye the seed of Jacob, with me in Praising and giving Thanks glorifie him; and fear unto Him, (1 Chron. XVI.) Let the him, all ye the seed whole Posterity of Jacob (and who so- of Israel. ever hath any Thing of his Spirit in him) set forth the Glory of His most excellent Perfections, which shine in his marvellous Works: Let them all, I say, whom He hath chosen to be his peculiar People, most humbly Worship and Adore his Majesty, and learn to give Him faithful Obedience.

[All that follows is as applicable to Christ as to David; and some passages more fulfilled in Him.]

24. For he hath 24. For that poor despicable Per- not despised nor ab- son (whom Men contemned and scorn- horred scorn-

horred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.  
 the earnest Prayers which he put up unto Him in his Distress.

25. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

And as I have been forward in my Trouble, to vow Thee many Sacrifices, if thou would'st restore me; so I will certainly offer them, in the Presence of those that devoutly worship the Divine Majesty.

26. The meek shall eat and be satisfied: they shall praise the LORD that seek him; your heart shall live for ever.

The LORD sincerely, and they shall also praise Him. Let me assure all such faithful Souls, your Hearts shall be always full of Comfort and Joy, which nothing shall be able to take away from you.

27. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.

Goodness, universally prostrate themselves before Thee, and become thy Subjects.

28. For the kingdom is the Lord's, and he is the governor among the nations.

29. All they that be fat upon earth, shall eat

scorned v. 6, 7.) he hath not disdained to look graciously upon, in his lowest and vilest Condition. But, though He seemed to neglect him for a Time, hath seasonably appeared in his Favour, and granted which he put up unto Him in his Distress.

25. Which shall be openly acknowledged, when I return to thy House, with the heartiest Praises to Thee; from whom, I am sensible, I receive all the Blessings I enjoy.

26. I will invite also those poor People, who were partakers with me in my Sufferings, to come and feast with me on that plentiful Provision I will make for them; and thereby encourage all those that seek the

LORD sincerely, and depend upon Him, to hope that they shall also praise Him. Let me assure all such faithful Souls, your Hearts shall be always full of Comfort and Joy, which nothing shall be able to take away from you.

27. Nor shall the Fame of thy wonderful Works, O Lord, be confined within the narrow Bounds of this one Country; but spread it self to the farthest Parts of the Earth: where they shall, with thankful Commemorations of thy

Goodness, universally prostrate themselves before Thee, and become thy Subjects.

28. For the LORD is the Sovereign of the whole World: and therefore as all Nations are under his Dominion, so they shall all submit unto his Government.

29. All they that are rich and powerful shall partake of his Altar,

eat and worship: all they that go down to the dust, shall bow before him, and none can keep alive his own soul.

\* and humbly worship Him that bestows such Benefits upon them: And so shall all the Poor and Miserable also think themselves happy in his Service. For He is the Protector of them all; and the greatest, as well as the meanest, must acknowledge, that of Him alone cometh their Salvation.

\* [As they that eat of the Sacrifices did, 1 Cor. X. 18.]

30. A seed shall serve him, it shall be accounted to the LORD for a generation.

31. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

30. Their Posterity likewise shall devote themselves unto Him, and propagate his Religion unto future Generations; whom the LORD shall adopt into his Family.

31. They shall joyn themselves to the Society of his People; and publish to those that shall succeed them, the Loving-kindness and the Faithfulness of the LORD, in this wonderful Deliverance, which He alone hath wrought for me.

## P S A L. XXIII.

A Psalm of *David*.

### A R G U M E N T.

*This Psalm seems to have been composed by David, after GOD had brought him out of that great Distress, of which he complained in the foregoing, and settled him in a prosperous Condition: wherein he was confident GOD would continue him.*

1. **T**HE LORD is my shepherd, I shall not want.

therefore I am confident I shall not want any thing that is necessary, either for my Sustenance, or for my Defence, against those who would bereave me of my Happiness.

2. He maketh me to lie down in green pastures

1. **T**HERE is no Shepherd excels a more tender and constant Care over his Flock, than the LORD doth over me: and

2. For as a good Shepherd leads his Sheep in the violent Heat to shady

pastures: he leadeth me beside the still waters.

in the Evening leads them (not to muddy and troubled Waters, but) to pure and quiet Streams: So hath He already made a fair and plentiful Provision for me; which I enjoy in Peace without any Disturbance.

3. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

and to reduce me when I go astray: just as a Shepherd brings back his wandring Sheep, from those craggy untrodden Paths wherein they would lose themselves; and leads them into plain and easie Ways, wherein they find rest and safety.

4. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.

Royal Power and Pastoral Care shall be my Support and Comfort.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oyl, my cup runneth over.

with Shame and Grief behold me, whom they lately despised, rejoicing in thy Royal Bounty towards me, which entertains me even with superfluity of all good Things;

6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

do with their Malice, will still most graciously attend me to the End of my Days; and settle me in a quiet En-

3. And lest I should lose so great a Happiness, his Goodness is pleased (for to nothing else can I ascribe it) both to direct and guide me in the right Course of pious Living;

4. Which makes me resolve to take a good Courage, though I should fall again into the most dismal Dangers, (as a poor Sheep sometimes doth into a deep Pit:) it shall not terrify me, when I remember that thou art present with me to protect and defend me: Thy

5. But (such is thy extraordinary Kindness to me) Thou hast not merely provided Food, but a Feast for me; a most sumptuous Feast, which with great Care and Order, thou hast set before me, to the Astonishment of my Enemies: who

6. And therefore I am bold to hope, that the same bounteous Goodness and tender Mercy, which hath without my Desert done all this for me, and pursues me as zealously with its Favour, as my Enemies

joyment of his House, (as well as my own:) where I will never cease to praise his wonderful Love towards me, and to give Him thanks for all the Benefits He hath bestowed upon his unworthy Servant.

## P S A L. XXIV.

*A Psalm of David.*

## A R G U M E N T.

*As the foregoing Psalm seems to have been made by David presently after his Settlement in his Kingdom; so this, it is most likely, was penn'd by him, when he brought the Ark from the House of Obed-Edom, and settled it (after many sittings and removals) in Mount Zion. Which Place, upon that Account, he prefers before all the rest of the World: and excites the People, who attended the Ark thither with extraordinary Pomp and Solemnity, not to content themselves merely with that sort of Piety; but to add the Practice of all Moral Vertue: That so they might enjoy the Blessings which might be expected from the Divine Presence with them; and comfortably wait for the Coming of the Messiah. Whose Ascension to Heaven is represented by the carrying of the Ark up into Mount Zion; which was a Type of Heaven, as the Ark was of the Lord Christ. The Hebrews (from whom some Copies of the LXX. add in the Title, τῆς μᾶς τῶν σαββάτων) were wont to sing this Psalm on the First Day of the Week; (see the Argument of Psal. XCIII.) because, as some fancy, there is mention, in the beginning of it, of the Creation of the Earth; which Moses says was on that Day: But rather, I should think, because therein their Prophets and Wise-men saw a Prophecy of Christ; whose first Step to the Throne of his Glory was upon the first Day of the Week, when we constantly commemorate his Resurrection. And there is so remarkable a Difference between the 8th Verse and the 10th, that we may justly think some new Thing is intended in the 9th and 10th Verses, which are a Repetition of the 7th and 8th, viz. The Ascension of our Lord Christ. For in the beginning of the Verse,*

*Verse, the Question is put with greater Emphasis, Who is He, This King of Glory? And in the latter end of the Words, Mighty in Battle, are omitted: because in the Days of Christ, as Aben Ezra himself gives the Account, Men are to turn their Swords into Plowshares, &c.*

1. **T**HE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.
1. **W**HAT a Favour is this, that the Divine Majesty will vouchsafe to take up his special Residence here among us! when the whole Earth is His, and all the Creatures wherewith it is fill'd, this great World, and all the People that inhabit it.
2. For he hath founded it upon the seas, and established it upon the floods.
2. For by his Almighty Power it was form'd, and therefore he hath a just Propriety in it. He hath settled it also so firmly, that though the Seas and the Rivers beat against it, they cannot overwhelm it; but, together with it, make a convenient Dwelling for those that live in every part of it.
3. Who shall ascend into the hill of the LORD? and who shall stand in his holy place?
3. And, blessed be God, we dwell in that Part of the Earth, where He himself has fixed his Royal Palace. (For this is the Mountain that He hath chosen and separated from all other to be the Place of his special Presence.) But who is worthy to appear before Him? Who may hope to be admitted to a gracious Audience with Him?
4. He that hath clean hands, and a pure heart: who hath not lift up his soul unto vanity, nor sworn deceitfully.
4. Not every one that lives in this happy Country, (tho' chosen to be his peculiar People) but he that carefully keeps his Commands in Thought, and Deed, and Word. He, I say, who not only preserves his Hands pure from Murther and Theft, and such like injurious Actions, but his Heart also from so much as designing them; who uses no Lyes, much less false Oaths, to deceive his Neighbour, and enrich himself; but religiously observes all his Promises, especially those that are made in God's Presence, though it be to his own Detriment.
5. He shall receive the blessing from the LORD, and righteousness
5. This is the Worshipper, and he alone who shall receive a Blessing, not only from the Priest, (when he

ousness from the GOD of his salvation. comes out of the Sanctuary) but from the LORD himself; who will faithfully keep his Promises with them, and amply reward them who are thus faithful to Him.

6. This *is* the generation of them that seek him; that seek thy face, O Jacob. Selah.

6. This is the genuine People of GOD, whose Prayers are like to prevail with Him. Such should all those Profelytes be, who seek the Favour of being received into your Communion, O ye Children of *Jacob*.

7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

7. And let all those who thus follow the LORD, (not merely with their Bodies, but with their Hearts) in this solemn Entrance He now makes into the Holy Place, join with me, and say, Be ye open, O ye Gates of the Sanctuary; stand wide open, ye durable Doors, and the King of incomparable Majesty will enter, and, by the special Token of his Presence, dwell among us.

8. Who *is* this King of glory? the LORD strong and mighty, the LORD mighty in battle.

8. And if any ask, Who this King is, whose Majesty we proclaim to be so transcendent? let them know, it is the LORD who made and governs the World; that most Mighty and Invincible LORD, by whose Presence with me I have been Victorious in so many Battles.

9. Lift up your heads, O ye gates, even lift *them* up, ye everlasting doors, and the King of glory shall come in.

9. Therefore make no delay, O ye Gates of the [*Heavenly*] Sanctuary; be ye open, wide open, O ye Doors, which never shall decay; and the King of incomparable Majesty, as I said, shall enter, and fix his Seat in this holy Place.

10. Who is this King of glory? the Lord of hosts, he *is* the King of glory. Selah.

10. And if you ask again (as there is Reason) with greater Admiration, Who is this \*, the King of incomparable Majesty: know, that the LORD of the Sun, Moon, and Stars, yea, of all the Angelical Powers; He is the King, whose transcendent Majesty is come to make his Residence here.

\* [See the Argument.]

P S A L. XXV.

A Psalm of David.

A R G U M E N T.

*This Psalm seems to have been penned by David after the Commission of some great Sin (v. 11.) and in some great Distress, whereinto he was fallen, (v. 15, 16.) probably after the matter of Urijah, and when Absalom rebelled against him. Which brought to mind all the Offences of his Youth, (v. 7.) and made him an earnest Supplicant for the Pardon of them, and for Deliverance from his Enemies. He began to make this Petition with an extraordinary Art; but the Method is presently disturbed, by the Ardency of his Desires, and his passionate Sorrows, which would not let him follow exactly the Order of the Letters of the Alphabet, in the beginning of every Verse, as he first designed.*

1. **U**NTO thee, O Lord, do I lift up my soul. I look up unto Thee in this Distress; most humbly waiting on Thee, and hoping in Thee, that thou wilt deliver me.

2. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me. 2. Thou knowest, O my God, that I place no Confidence in any Thing but thine Almighty Goodness, upon which I profess intirely to depend: And therefore do not fail to relieve me, lest I hang down my Head in Confusion of Face, and my Enemies insult over me, when they see me disappointed of the Help which I have so often declared I expect from Thee.

3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. 3. Yea, for their sakes, who, by my Example, wait upon Thee, do not deny me: Let not those who take my Part, and place the same Confidence in Thee that I do, be disappointed of their Hopes; but let them be utterly defeated, who against all Law, and all Obligations, have broke their Faith with me, and without any Provocation vainly labour to destroy me.

4. Shew me thy ways O Lord. teach me thy paths. 4. It is hard to know what to do in these difficult Times, especially in this great Agitation of Thoughts, wherein my troubled Mind is tossed up and down: Therefore do thou be pleased, O Lord, to shew me the Courte thou wouldest have me take; and govern my Actions so, that they may be pleasing unto Thee.

5. Lead me in thy truth, and teach me: for thou art the God of my salvation, on thee do I wait all the day. 5. I have as much need of thy Guidance, as a little Child hath of its Parents; and I cry as earnestly to Thee, that thou wilt direct me in every Step: and especially that thou wilt preserve me as faithful to Thee, as I doubt not thou wilt be to me: For thou art the Author of all the Deliverances I have received; and on Thee I have with a constant and perseverant Hope depended in all my Trials.

6. Remember, O Lord, thy tender mercies, and thy loving kindnesses: for they have been ever of old. 6. Who art ready to help the Miserable, when they humbly seek Thee, that all Ages have left us Remembrances of thy most compassionate Bounty towards them. And therefore I beseech Thee to do to me as thou hast ever done: I beg no new Thing of Thee, but implore that Clemency and Mercy, which thou never yet deniedst to any pious Supplicant.

7. Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me, for thy goodness sake, O Lord. 7. I am a Sinner indeed, and began to be so very early; for in my Youth I childishly and foolishly went astray from Thee; and since that time have committed much more grievous Offences. But thy Goodness is so great, that thou art not wont to punish us according to our Deserts, but to pardon us according to thy tender Mercies; to which I now betake my self, beseeching Thee not to consider the Greatness of my Sins, but only the Largeness and Freeness of thy Mercy, which gives me Hope thou wilt be graciously reconciled to me.

8. Good and upright is the Lord: therefore will he reach sinners in the way. 8. For such is the Loving-kindness of the LORD, such is his Love to Rectitude and Holiness; that He will rather chuse to reduce Sinners, and instruct them in the Way of Virtue, than destroy them because they have wandered from it.

9. The meek will be guide in judgment: and the meek will he teach his way.

Such humble Souls will be apt to learn, and therefore He will not fail to teach them the Way to recover his Favour.

10. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.

Good, and faithfully perform the Promises He hath made to such dutiful Servants.

11. For thy names sake, O Lord, pardon mine iniquity: for it is great.

grant me a gracious Pardon: because my Sin is so foul, so heinous, and such a multiplied Wickedness, that I can have no rest till thou art reconciled to me.

12. What man is he that feareth the Lord? him shall he teach in the way that he shall chuse.

For he that fears to offend thy Majesty, (as I in all Reason ought hereafter to do, both because I on no other Terms expect thy merciful Pardon, and have felt also the sad Burthen of being a Sinner) him will the Lord instruct, and lead into those Ways which are conformable to his blessed Will, and which will prove most grateful to him that walks in them.

13. His soul shall dwell at ease: and his seed shall inherit the earth.

shall be wanting to him, and he shall leave them as an Inheritance to his Posterity after him.

14. The secret of the Lord is with them that fear him: and he will shew them his covenant.

9. If they repent, and, being troubled for what they have done amiss, meekly submit to his Will and Pleasure; He will sweetly direct them to discern what is acceptable to Him.

10. And when they carefully observe the Covenant wherein they stand engaged to Him, (by obeying his Laws, which testify what his Will and Pleasure is) He will order and dispose all Things for their

11. I beseech Thee therefore again, by this Mercy and Faithfulness of thine, which shall be always celebrated and praised by me, to

Pardon: For which I am the more earnest, because my Sin is so foul, so heinous, and such a multiplied Wickedness, that I can have no rest till thou

12. Which if thou wilt be, O how happy shall I think my self! For he that fears to offend thy Majesty, (as I in all Reason ought hereafter to do, both because I on no other

Terms expect thy merciful Pardon, and have felt also the sad Burthen of being a Sinner) him will the Lord instruct, and lead into those Ways which are conformable to his blessed Will, and which will prove most grateful to him that walks in them.

13. He shall be at ease within himself, or rather filled with joy, and all manner of Satisfaction:

None of the Blessings of this Life shall be wanting to him, and he shall leave them as an Inheritance to his Posterity after him.

14. Or if he fall into any Straits and Difficulties, the greatest Comfort of all is, that the LORD is present to them that fear to do any Thing displeasing to Him, (though

it were to deliver themselves from Danger) to counsel, and secretly suggest good Advice unto them: For He hath engaged himself, to shew them what is best for their Safety and Preservation.

15. Mine eyes *are* ever towards the Lord, for he shall pluck my feet out of the net.

I believe He will wind me out of the Perplexities, and deliver me from the Snares which my Enemies have laid for me.

16. Turn thee unto me, and have mercy upon me: for I *am* desolate and afflicted.

I am forsaken by all, and reduced from the Estate of a King to the Condition of a Beggar.

17. The troubles of my heart are enlarged: O bring thou me out of my Distresses.

18. Look upon mine affliction, and my pain, and forgive all my sins.

19. Consider mine enemies, for they are many, and they hate me with cruel hatred.

though I have not been

20. O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee.

I beseech Thee) the Trust and Confidence which I repose in Thee, be turned into Shame and Confusion, as it will be, if thou dost not deliver me.

21. Let integrity and

15. In confidence of which, my Mind is fixed in a constant Dependence upon the LORD: I expect no Help from any one else, but on him will I patiently wait, for

I believe He will wind me out of the Perplexities, and deliver me from the Snares which my Enemies have laid for me.

16. Behold, O LORD, how entirely I trust in Thee: Have a respect to my Faith, and Hope, and Patience, and take pity upon me, now that thou seest I am in a man-

ner forsaken by all, and reduced from the Estate of a King to the Condition of a Beggar.

17. Great are the Oppressions that lie upon my Heart, and they are still growing into new Cares, and Fears, and vexatious Thoughts: O deliver me out of such grievous Straits which press so sore upon me.

18. Have compassion upon the miserable and toilsome Life which I lead, and remove all my Sins out of thy Sight, which I know are the Cause of it.

19. Discountenance my Enemies; who (as they are very numerous, so) bear an implacable Hatred to me; which disposes them to do me all the Mischief imaginable; in the least injurious to them.

20. O preserve me from falling into their Hands, for they seek my Life, and rescue me from the Danger I now am in of losing it: And let not (I again most humbly be-

seech Thee) the Trust and Confidence which I repose in Thee, be turned into Shame and Confusion, as it will be, if thou dost not deliver me.

21. I have grievously offended thy Ma-

and uprightness pre-  
serve me : for I wait  
on thee. : Majesty, it is true, and I have for-  
rowfully bewailed it : but as for  
them that rise up against me, *they*  
have so little Reason to accuse me, that I desire Thee to  
deal with me according to my Uprightness and Integrity,  
in all my Administrations : Let my Innocency be my  
Guard, and my honest Dealing my Protection ; for I de-  
pend on nothing but thy Favour in such Courses.

22. Redeem Israel, 22. Nor do I plead my own pri-  
O God, out of all vate Cause alone, but beseech Thee  
his troubles. to have Mercy upon the whole Na-  
tion, who are lamentably distracted by these Divisions :  
and to restore them to Peace and Quietness, by deliver-  
ing me from this Rebellion that is raised against me.

# P S A L. XXVI.

A Psalm of David.

## A R G U M E N T.

*In this Psalm David asserts that Uprightness and Integrity, to which he pretended in the 21th Verse of the foregoing Psalm; and appeals to GOD, as the Judge of his Sincerity, who was privy to his most secret Intentions. But it seems to relate to former Times, when he was persecuted by Saul, and look'd upon as a publick Enemy, 1 Sam. XXIV. 9. Thus Theodoret understands it : and thinks he was now among the Philistines, or in some other strange Country, into which he was sometime forced by that Persecution.*

1. **J**UDGE me, O LORD, for I have walked in mine integrity : I have trusted also in the Lord, therefore I shall not slide.

1. **I** Am accused of grievous Crimes by those that persecute me ; but am not afraid to appeal to Thee, O LORD, as the Judge of that Matter : nothing doubting but thou wilt acquit me, and punish my false Accusers and Persecutors. For, thou knowest, I kept a good Conscience when I was at Court ; (1 Sam. XIX. 4.) and since I have been banish'd thence, have taken no wicked Course to deliver my self : (1 Sam. XXIV. 11, 12.) but intirely depended upon Thee alone for Safety : in which Resolution nothing shall shake me.

2. Examine me, O Lord, and prove me: try my reins and my heart.

have not so much as designed any such Evil as I am charged withal, go on, good Lord, to make a farther Search; and if thou wilt still expose me to the fiery Trial of forer Afflictions, I hope it will only still discover more of my Integrity.

3. For thy loving-kindness is before mine eyes: and I have walked in thy truth.

kept my Faith, and to them: after the have squared all my

4. I have not sat with vain persons, neither will I go in with dissemblers.

5. I have hated the congregation of evil doers: and will not sit with the wicked.

nor ever will, sit in Consultation with those unquiet and turbulent Spirits,

6. I will wash mine hands in innocency: so will I compass thine altar, O Lord.

deavoured, O LORD, to keep my self free from all Impurity, (as by that Token I testified,) and so presented my self, with due Reverence, at thy Altar.

7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

which thy admirable

8. LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

2. Thou seest into the secret Thoughts of my Mind, and Inclinations of my Will: If I have not sufficiently approved my self, to

have not so much as designed any such Evil as I am charged withal, go on, good Lord, to make a farther Search; and if thou wilt still expose me to the fiery Trial of forer Afflictions, I hope it will only still discover more of my Integrity.

3. For I trust to nothing but thy Loving-kindness, which is the Pattern I have set before my Eyes to imitate: I ever designed good, not hurt to them; and have ever punctually performed my Promises

Example of thy Truth, by which I have squared all my Actions.

4. I never loved the Company of false and treacherous Persons; nor have had any thing to do with those, who under specious Shows cover ungodly Designs.

5. No, I perfectly hated their Meetings, where they laid their Heads together to contrive some evil Thing or other: I never did, in Consultation with those unquiet and turbulent Spirits, who are restlessly hatching Mischief.

6. I never satisfied my self with the mere Ceremony of washing my Hands, before I went to offer Thee any Sacrifice: But sincerely endeavoured, O LORD, to keep my self free from all Impurity, (as by that Token I testified,) and so presented my self, with due Reverence, at thy Altar.

7. Not merely to pray to Thee, when I was in any Distress; but to praise Thee also, and to give thee Thanks; proclaiming to all thy People, those stupendious things Goodness hath done for me.

8. And thou knowest, O LORD, with what Affection I attended upon this Employment; and how glad I was to go into thy Tabernacle, (which

(which thou hast been pleased to make the Place where thy Glory dwells among us,) to offer those devout Sacrifices unto Thee.

9. Gather not my soul with sinners, nor my life with bloody men.

10. In whose hands is mischief, and their right hand is full of bribes.

11. But as for me. I will walk in mine integrity: redeem me, and be merciful unto me.

Thee to deliver me, now that they seek to destroy me as an Evil-doer; and shew that thou judgest other-ways of me.

12. My foot standeth in an even place: in the congregation will I bless the LORD.

12. My foot standeth in an even place: in the congregation will I bless the LORD, my Protector and Deliverer, in the Assemblies of his People; from whence this unjust Persecution hath driven me, 1. Sam. XXVI. 19.

9. And therefore, I hope, thou wilt not let me suffer with those, from whose Society I have always separated my self: O let me not perish, as if I was a Murderer;

10. Or a Companion of those that live by Rapine, and Spoil of others: (1 Sam. XXV. 15, 16.) or obtain their Ends by Bribery and corruption of Justice.

11. For I am none of that number; but have alway preserved, and will still continue, an upright Endeavour to keep my self pure in all Things: therefore I beseech

12. Why should I doubt of it, when, notwithstanding all the Assaults of my Enemies, I stand firm and unshaken? Surely the Time will come, when I shall publicly praise the LORD, my Protector and Deliverer, in the Assemblies of his People; from whence this unjust Persecution hath driven me, 1. Sam. XXVI. 19.

## P S A L. XXVII.

A Psalm of *David*.

### A R G U M E N T.

*A Psalm composed by David, when he was, or had been lately, in some great Distress. It is not easie to resolve, whether it were when he was persecuted by Saul before he was crowned; (as the LXX. now say, though Theodoret could find no such thing in the Hexaplus;) or when he was forced to fly from Absalom; or, as some of the Jews think, (which seems most probable, because it agrees very well with several*

*veral Passages in the Psalm,) when, in Fight with the Philistines, he had engaged himself so far among the Enemies, that he was in Danger of being killed by a Giant, if Abishia had not seasonably stepped in and relieved him. This was in his declining Years when the same Courage remained, but not the same Strength, which he had in his Youth. And therefore the People came and swore to him, saying, Thou shalt go out no more with us to battle, that thou quench not the Lamp of Israel, 2 Sam. XXI. 17.*

1. **THE LORD** is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

whom then, though I stand in fear?

2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

careful Providence over me, despair of Victory.

4. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

1. **THE LORD** still bears a Favour to me, and fills me with Joy by his wonderful Preservation of me. What Enemy then is so terrible, that I should not dare to engage him? He defends my Life in the most dangerous Assaults; of

he be never so great a Giant, should

2. When malicious Men, full of Hatred and Rage, made their Approaches so near me, that they hoped, like so many savage Beasts, to tear me in Pieces, and devour me; they quite missed their Aim, and fell down dead at my Feet.

3. And therefore, though I should see my self besieged with a great Army of Enemies, it shall not dismay me: though I were to fight a Battle with the most numerous Forces, I shall not, after such a Demonstration of God's Love and

4. Not that I am greedy of Glory and Fame, by such marvellous Successes: No, I can stay at home, as my People desire me, (2 Sam. XXI. 17.) and give God thanks for what He hath done for me. Nothing in the World agrees so much with my Desires: This is the only Thing I have sought, (even by my Wars,) and will still make the End

of all my Endeavours, that I may perpetually attend upon the Service of GOD in the holy Assemblies; and enjoy the sweet Pleasure the LORD is pleased there to impart to his People, and receive Directions from Him, when I wait upon Him every Morning in his Tabernacle.

5. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

forth the Power and Loving-kindness of the LORD.

7. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

the Kindness thou hast for me, by granting my desire.

8. *When thou said'st,* Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

ing, *Seek ye my Face:* To which my Heart answers, Behold, O LORD, in Obedience to thy Command, and by thy gracious Motion, I will never cease to seek it.

9. Hide not thy face far from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

5. For there I shall think my self as secure in troublesome Times, as if I was invironed with the strongest Bulwarks, or lay obscured in the most secret Hiding-places: the most impregnable Rock I should not take to be a Place of greater Safety.

6. And now I have felt the happy Fruit of my Love towards it; for the LORD hath given me a glorious Victory, and made me triumph over all my Enemies on every side. For which Cause I will go thither, and offer Sacrifices of Thanksgiving with the highest Expressions of Joy: I will compose Songs of Praise, and therein set

7. On whom I still depend for my future Preservation; beseeching Thee, O LORD, to give me a gracious Audience: whensoever I address my self unto Thee, shew then

8. Which I do not presume to offer to Thee, without thy Invitation; but have still thy own Words in my Mind, whereby thou exhorteest us to come unto Thee, say-

9. And Thou, I hope, wilt look favourably upon me; and not withdraw thy Presence from me, when I beg thy Protection or Assistance. Do not then in Anger reject my Suits, because I am a Sinner; but accept them, because I am thy Servant:

vant: whom in former Times thou hast so often relieved, that from thence also I am emboldened to beseech Thee not to desert me, O LORD; but (as thou hast begun, so) continue to give me Deliverance and Safety.

10. When my father and my mother forsake me, then the LORD will take me up. 10. The Indulgence of my Parents is not to be compared with thy most tender Affection: but though they, and all the Friends I have, should abandon me, I would hope the LORD would take me into his Care, and not suffer me to perish:

11. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. 11. As I certainly shall, if thou leavest me to my self. For, alas! I know not what Course it is best for me to take for my Safety: and therefore beseech Thee to vouchsafe me thy Direction; and enable me to walk so circumspectly and evenly, that they who narrowly pry into all my Actions, and watch for my Halting, may have no Advantage against me.

12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. 12. Let not those have their Will of me, who love to trouble me, and give me perpetual Disturbance; as too many still do, notwithstanding all the wonderful Things thou hast wrought for me. They cease not to calumniate and defame my Government; and he that heads them, and sets them on, speaks of open Force and Violence, if he had Opportunity.

13. *I had fainted,* unless I had believed to see the goodness of the Lord in the land of the living. 13. Good God! how had it been possible for me to support my self under so many Troubles and Fears, which follow one upon another; if I had not firmly trusted in Thee, that, notwithstanding the restless Malice of my Enemies, I shall enjoy Thee, in a prosperous and happy Condition, even here in this present Life?

14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. 14. And let me admonish thee, whosoever thou art that shalt hereafter fall into any such Straits, to learn by my Example, not to be impatient, nor despond presently, much less despair of Relief, if the

LORD.

LORD do not send it just when thou expectest it: But wait upon Him still with a stedfast Hope, and fortifie thy self with a strong Faith in Him. Let not thy Heart fail thee in the greatest Danger; but, as I said, wait upon the Lord, and confidently expect, that, in his good Time, He will relieve thee.

P S A L. XXVIII.

A Psalm of David.

A R G U M E N T.

Theodoret thinks this Psalm was composed by David during Saul's Persecution; when he was betrayed by those whom he took for Friends, or not for his Enemies: such as Doeg, the Ziphites, and many others. But the Matter of the Psalm inclines me to consider it as a Meditation, on some such Occasion as moved him to pen the foregoing. For he blesses GOD, in the latter Part of it, (v. 7, 8.) for the Victories he had got over his Enemies, and for the Peace he enjoyed: and yet complains in the beginning of it, of some Men who molested him, and sought an Occasion to do him a Mischief. See 2 Sam. XXI. 18, 19, 20. where we read of three Battles between his Forces and the Philistines, after that mention'd in the Argument of Psalm XXVII. when it is likely, some of his own Subjects took an Opportunity to give him some Disturbance.

1. **U**NTO thee will I cry, O Lord, my rock, be not silent to me: lest if thou be silent to me, I become like them that go down into the pit.

and confide so entirely in Thee, and yet thou takest no notice of me, I look like one that is abandoned by Thee to Destruction.

2. Hear the voice of my supplications, when I cry unto thee: when I lift up

1. **O**LORD, to whom alone I betake my self for Safety, and under whose Protection nothing can hurt me; I make my most earnest Prayer unto Thee, that thou wilt defend me. Do not deny me, I most humbly beseech Thee; lest while I am so importunate with Thee,

2. Grant my Desires therefore, when with ardent Affection I seek thy Favour, and renouncing all Dependence on humane Succour, implore thy

T

Help

up my hands toward  
thy holy oracle.

3. Draw me not  
away with the wicked,  
and with the  
workers of iniquity:  
which speak peace to  
their neighbours, but  
mischief is in their  
hearts.

when they design and

4. Give them according  
to their deeds, and according  
to the wickedness of  
their endeavours:  
give them after the  
work of their hands,  
render to them their  
desert.

5. Because they regard  
not the works  
of the Lord, nor the  
operation of his  
hands, he shall destroy  
them, and not  
build them up.

verturn them without  
again.

6. Blessed be the  
Lord, because he  
hath heard the voice  
of my supplications.

praise, because he heard my Prayer when I was in Distress;  
and desire all Ages may ever praise Him.

7. The Lord is my  
strength and my  
shield, my heart trusted  
in him, and I am  
helped: therefore  
my heart greatly rejoiceth,  
and with  
my song will I praise  
him.

able to contain my self, but I must compose a Hymn in  
his Praise, and say;

Help; which thou art wont to send  
from thy holy Place.

3. Let not that Destruction seize  
on me, which is the Portion\* of the  
Wicked: nor suffer me to be involved  
in the same Punishment with  
those pernicious Wretches, who make  
no Conscience what Villanies they  
commit; and yet pretend the greatest  
Friendship to their Neighbours,

are contriving their Ruin.

4. It is fit that they suffer as they  
have done, and reap the Fruit of  
their manifold Wickedness: dispense  
a Reward to them according  
to their Works; and deal with them  
(which is the Measure whereby I desire  
thou wilt proceed with me)  
as they have dealt with others.

5. I know thou wilt. Because  
they regard not the wonderful  
Things thou hast done for me, and  
by me; particularly that great  
Work (which is to be ascribed to  
thy Power alone) of making me  
their King; thou wilt utterly over-

6. And I ought never to forget  
(that which they neglect) the singular  
Providence of the LORD over  
me; whom I therefore bless and

7. The Lord is to me instead of  
a Fortrefs and Shield, when my  
Enemies assault me: I heartily con-  
fided in Him, that He would defend  
me; and behold He sent seasonable  
Succour to me, (2 Sam.  
XXI. 17.) which fills my Heart  
with such exceeding Joy, that (as  
I cannot express it, so) I am not

8. The Lord *is* their strength, and he *is* the saving strength of his appointed.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

out of all other Nations: Take Care of them, as a Shepherd doth of his Flock; and make them Victorious over all their Enemies, both now and in all future Generations.

8. It is the Lord that gives Courage and Strength to those that are on my Side: He is the Fortrefs that preserves in Safety him whom He hath appointed to be the King of his People.

9. Whose Good and Happiness I seek; beseeching thee, O LORD, to preserve thy People, and to pour down thy Blessings upon those whom thou hast appropriated to thy Self

# P S A L. XXIX.

A Psalm of *David*.

## A R G U M E N T.

*This Psalm seems to have been composed by David after some extraordinary great Thunder, Lightning, and Rain; whereby (it is probable) GOD had so discomfitted his Enemies, and put their Forces into such Disorder, that he easily got the Victory over them. Whereupon he exhorts them in this Psalm to submit to that glorious Majesty, from whom that Thunder came: and who can so easily strike a sudden Terror into the Hearts of his stoutest and most resolved Opposers. Theodoret applies it to the Destruction of Sennacherib's Army, in Hezekiah's Time; for which I see no Foundation: nor for the Title which is now in the LXX. (but Theodoret could not find in the Hexaplus,) which makes the Occasion of it to be, David's bringing the Ark to the Place he had prepared for it.*

1. **G**IVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

1. **O** Ye Princes and Rulers of the World, who so readily receive the lowest Prostrations from your Subjects; give unto the Lord of all, that Honour which He justly

expects from you: acknowledge his Supreme Power, which you have so lately felt: and submit to his Authority.

2. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

3. The voice of the Lord is upon the waters: the God of glory thundereth, the Lord is upon many waters.

great Ocean tremble,

4. The voice of the Lord is powerful: the voice of the Lord is full of Majesty.

the LORD expresses Dread and Horror into

5. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

med for their durableness and goodly Bulk, are thrown down and shattered by it.

6 He maketh them also to skip like a calf: Lebanon and Sirion like a young unicorn.

7. The voice of the Lord divideth the flames of fire:

tered, with a wonder

8. The voice of the Lord shaketh the wilderness: the Lord shaketh the wilderness of Kadesh.

2. Do him Honour suitable to the Excellence of his Majesty: And as a Sign you have Him in great Veneration, come and cast down yourselves before Him in the Sanctuary; where He hath fixt his glorious Residence among us.

3. Whose Voice was it but his, which you heard in the Clouds? (whither the Voice of no earthly Monarch can reach.) From thence his glorious Majesty thunders; and makes not only the Earth, but the great Ocean tremble, at that Token of his Presence.

4. You think there is great Power in your Words: but as they can be heard but a little Way, so they are of little Force, in Comparison with this mighty Voice; wherein how Potent He is; and strikes a

5. It makes the strongest Trees of the Forest quake; nay, breaks them into Shivers: the Cedars, as hard and tall as they are, even the Cedars of *Libanus*, which are framed

6. It lifts them up into the Air, when it hath torn them in Pieces: and makes the Mountains themselves leap, like the young Creatures that live upon them.

7. Flashes of Fire break out together with it; and cutting their Way through the Clouds, are scattered, with a wonderful Swiftnefs, into all Quarters.

8. The Force of it is felt in the most Defart Places, even in that vast and horrid Wilderness of *Kadesh*; which, by overthrowing Trees and Rocks, it renders still more horrid.

9. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

It opens the Wombs of Hinds, which otherwise bring forth with the greatest Difficulty: and it lays bare the Coverts of the wild Beasts in the Forest, whom it frightens into their Dens, while his Temple remains unshaken by these tempestuous Blasts, and all his pious Worshippers there securely sing the Praises of his Glorious Majesty and Power, saying,

10. The Lord sitteth upon the flood: yea, the Lord sitteth King for ever.

The LORD is the great King, who governs even the Clouds, and orders the Thunder Showers to do what Execution he pleases. When all other Monarchs fail, the LORD still remains the same throughout all Generations; and the Thunder doth not more easily tear the Trees and Rocks, than He can break in Pieces the proudest Princes: who ought therefore to tremble before Him, and to dread his Judgments.

11. The Lord will give strength unto his people, the Lord will bless his people with peace.

But as for all those that are sincerely devoted to his Service, though never so weak and feeble, the LORD will be their Support: They may depend upon his Power to defend them in the greatest Dangers, and against the mightiest Enemies: The Lord will not only preserve them from Evil; but bless and prosper them with all manner of Happiness.

## P S A L. XXX.

A Psalm and Song, at the Dedication of the House of David.

### A R G U M E N T.

*The Title of this Psalm differs from all the foregoing; it being the first that is called a Psalm and Song, or a Psalm-Song: as others, we shall see in due Place, are called a Song and Psalm, or a Song-Psalms. The difference of which it is hard to find out. (See Arg. of Psal. LXVII.) But here the Words may be otherwise construed; for they run currently enough in the Hebrew; thus, A Psalm, A Song of Dedication*

of the House made by David; who would not eat in his House, till he had first in a solemn manner addressed himself to GOD, at his Entrance into it; either after it was newly built, (2 Sam. V. 11.) or (which agrees best with a great Part of the Psalm) when he returned to it again, after he had been driven from it by the Rebellion of Absalom, who defiled it. (2 Sam. XVI. 21.) Then he gave GOD Thanks for his being restored to a peaceable Possession of his Palace; and made a Feast for his Friends, (as the manner was, at their coming to dwell in a new built House,) with extraordinary Piety and Devotion acknowledging GOD's Goodness, who had graciously reinstated him in his Throne. The Thalmudists generally understand by the House here mentioned, the House of the Sanctuary; (see Mr. Selden L. III. de Synedr. cap. 13.) but I see no ground for it: for David did not build GOD a House, nor do the Words of the Psalm (as Theodoret observes) agree to that matter.

1. I Will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me.

Depth of Misery into which I was plung'd, and filled me with that Joy, which my Enemies hoped to have had in my Destruction.

2. O Lord, my God, I cried unto thee, and thou hast healed me.

But I addressed my self, in earnest Prayer to Thee; and thou hast restored me to my former Estate again.

3. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit.

Recovery, that is just at the Point of Death.

4. Sing unto the Lord, O ye saints of his,

1. O LORD, to whose powerful Providence I ascribe my late wonderful Deliverance, I will give Thee the highest Praises, and never cease to magnifie thy Name; who hast drawn me up out of that

2. O Lord, my Gracious God, I was in a most forlorn and languishing Condition; like a Sick Man who cannot help himself:

3. Which Mercy is the more to be admired, because there seemed to be no more Hope of my Restauration, than there is of the Resurrection of a dead Man out of his Grave; or, at best, of a sick Man's

4. Join with me then, all ye that are sensible of the Divine Benefits, in

his, and give thanks in this Duty of Praise to Him, who at the remembrance hath called me from Death unto of his holiness. Life again: Give Thanks together with me, (for my single Praises and Thanksgivings are not sufficient,) and gratefully commemorate his Power, and Goodness, and Wisdom, and Truth, which he hath shewn in my Restitution.

5. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

5. Wherein you may see his Clemency towards his faithful Servants: whom he may correct very sharply, for a little Time; but is soon reconciled, and then extends his Favour to them without any End: and sends them Deliverance

so unexpectedly and suddenly, as well as seasonably, that where nothing but Lamentations were heard over Night, there nothing but Shouts of Joy are heard in the Morning.

6. And in my prosperity I said, I shall never be moved.

6. Yet that must not make them secure, nor confident in any Thing but his Goodness alone. For there-

in I was to blame, that when I was delivered from the Persecution of *Saul*, and settled peaceably in my Kingdom; I fancied vainly, that now I should never be any more disturbed.

7. LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

7. But I soon found that that was more than I could promise my self; and that it depended solely on thy Favour, O LORD, by whom my Throne was established in the strong Fortrefs of *Sion*, (2

*Sam.* V. 7, 9.) For Thou, being offended with me, didst withdraw thy gracious Presence from me; and presently I was involved in new Troubles and Dangers.

8. I cried unto thee, O Lord: and unto the Lord I made supplication.

8. And had no Way to relieve my self, but by making my Address to Thee, O LORD; and earnestly beseeching Thee to pardon me, and restore me to thy Favour.

9. What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?

9. For what service, said I, can I do Thee when I am dead? shall my Ashes be able so much as to praise thy Goodness, or declare thy Faithfulness to thy Promises? will they not rather seem to fail and lose their Credit, together

with me? Spare me therefore, O LORD, and deliver me from those that seek my Life: Let me live, to tell how good and how true Thou art.

10. Hear, O Lord, and have mercy upon me: Lord, be thou my helper. 10. Do not deny me, O LORD, but take compassion upon my sad Estate. LORD, be thou my Helper; who art able to restore me to my former Happiness, without any other Assistance; as thou alone, I am sensible, not the strongest Guards, canst preserve me in it.

11. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. 11. In this manner I humbly besought thy Mercy, and obtained a gracious Answer: for Joy and Gladness is returned again, after a short Time of Sadness and Sorrow.

12. To the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. 12. Which engages me to do Thee all the Service I am able; and in the most magnificent Manner to sing thy Praises without ceasing. O Lord, my most gracious God, I will be as good as my Resolution: and spend my whole Life in giving Thanks unto thee, for thy faithful Mercy towards me.

## P S A L. XXXI.

To the Chief Musician. A Psalm of David.

### A R G U M E N T.

*A Psalm composed by David, and delivered to the Master of Musick in the Tabernacle, wherein he describes his Confidence in GOD, notwithstanding a grievous Strait wherein he was; When (as I understand it) after his escape from Keilah, Saul, with three Battallions (as we now speak) pursued him so close in the Wilderness of Maon, that, without an extraordinary Providence of GOD over him, he had certainly fallen into his Hands. To that strange Deliverance, and not that from Absalom (to which Theodoret refers it,) it is the more probable he hath a respect in this Psalm, (in the latter End of which*

*it is thankfully commemorated,) because the haste, which the Psalmist here saith (v. 22.) he made in that sore Distress, is expressed by the very same Word, (and used no where else in any other Part of David's History,) when the great Fright he was in, and his sudden speedy Flight from one Place to another, is described, 1 Sam. XXIII. 26.*

1. **I**N thee, O Lord, do I put my trust, let me never be ashamed : deliver me in thy righteousness.

1. **T**HOU see'st, O LORD, that in all these Persecutions which I endure, I have no Confidence in any Thing, but only thy Power and Goodness; which if they should fail me, I should be lamentably ashamed : prevent that Confusion, O Lord, and magnifie thy own Mercy and Fidelity, by preserving me in, and delivering me out of these Dangers, which now encompass me.

2. Bow down thine ear to me, deliver me speedily : be thou my strong rock, for an house of defence to save me.

2. Graciously incline to favour my Request, now that I am so sorely pressed by my Enemies, that they are ready to seize on me : Hasten thy Relief, for it is not this Rock or strong Hold wherein I am, that can protect me, but only Thou, O Lord; to whom I resort as a more sure Defence, than the most impregnable Fortrefs in the World.

3. For thou art my rock and my fortress : therefore for thy names sake lead me and guide me.

3. For so I have hitherto found Thee in all my Distresses, and therefore I still flee to Thee for safety; beseeching Thee to glorifie thy self (I have no other Argument whereby to move Thee) in leading me out of this Streight; and guiding my Steps so, that I may not fall into the Hands of my Enemies.

4. Pull me out of the net that they have laid privily for me : for thou art my strength.

4. Who have now so circumvented me, and, by the secret Treachery of the *Ziphites*, brought me into such Perplexities, (1 Sam. XXIII. 19, 20, &c.) that I am undone unless thou extricate me : As I hope Thou wilt; for I profess again, that I depend on thee alone for Help and Deliverance.

5. Into thine hand I commit my spirit : thou

5. Unto thy Care and Custody I commit my self, and deposite my very

thou hast redeemed very Life with thee\*; who hast me, O Lord God of so often rescued me, when I was truth. like to lose it; and wilt still, I doubt not, shew thy Self my most gracious God, as well as powerful Lord; who never deceiveth those that rely upon thy faithful Word.

\* [Our Saviour used these Words in a more proper and literal Sense than they can be applied to David.]

6. I have hated them that regard lying vanities: but I trust in the LORD. 6. There is nothing else that I rely upon, for I never inquired of Diviners, Wizards, Southsayers, or Fortune-tellers; nor consulted with Necromancers, (or any other of those Vanities wherewith the Gentile World is cheated,) which way I should flee, or how I should provide for my Safety: No, I have hated all such Practices, and those that observe them; confiding intirely in the Lord, and his Directions.

7. I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, thou hast known my soul in adversities. 7. In whose merciful Providence over me I will be glad and rejoice, even when I am in Straits: for it is most delightful to remember how thou hast taken Care of me in my Afflictions; and never neglected, but still owned me, and provided for my Security, in the greatest Distresses.

8. And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. 8. And very lately didst not suffer me to be shut up in *Keilah*, (1 Sam. XXIII. 7.) whose Inhabitants would have delivered me into the Hands of *Saul*: but admonishedst me by thy Oracles, at which only I enquired (*ib.* v. 9, &c.) to depart from thence, where I was in Danger to be inclosed; and gavest me a larger Compass to seek the Means of my Preservation.

9. Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. 9. Go on, good Lord, to perfect thy Mercy to me; and now that I am fallen into a new Difficulty, and closely begirt on every side by my Enemy, take some pity upon me, and speedily deliver me: For the continual Anguish and Vexation which these returning Dangers give me, together with the Hunger and Thirst which at present sorely pinch me, have in a Manner quite dispirited me.

10. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without, fled from me.

Company, or to send me the least Relief: They dare not entertain me in their Houses; for when they have met me in the Highway, they fled, and would not come nigh me.

12. I am forgotten as a dead man out of mind: I am like a broken vessel.

12. They look upon me as a Man utterly lost; and so never think of me, no more than if I were in my Grave; they despair of my Restitution, and despise me as much as an earthen Vessel when it is broken in Pieces; which no Body minds, because it cannot be repaired.

13. For I have heard the slander of many, fear was on every side, while they took counsel together against me, they devised to take away my life.

13. The Calumnies and Slanders also whereby the greatest Persons defame me, are come to my Ears. They say I am a seditious Fellow; that the Life of the King cannot be in Safety, till I be destroyed: and so they have held Consultation together against me: wherein they have debated nothing else, but how to find a Way to take away my Life.

14. But I trusted in thee, O LORD: I said, Thou art my GOD.

14. But how great soever their Cunning and their Power be, and how dejecting soever my Fears; I do not quite despond: but still repose a sure Confidence in Thee, O LORD, saying, Thou art a Judge of my Innocence; thou art my Defender and Protector, who hast hitherto alway done me right.

15. My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

longs: only beseeching Thee, at present, to rescue me from falling into the Hands of my Enemies; and at last, when thou judgest it most fit, to free me from their Persecution.

16. Make thy face to shine upon thy servant: save me for thy mercies sake.

abandon'd me: and shew the Favour thou bearest to me, who am faithfully devoted to thy service; and therefore though I am unworthy of it, yet hope thou wilt magnify thy own Mercy in delivering me from these Dangers, and making me as happy as now I am miserable.

17. Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

their Contrivances against me come to nothing; let them be laid in their Graves, and give me no farther Disturbance.

18. Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

19. O how great is thy goodness which thou hast laid up for them that fear thee: *which* thou hast wrought for them that trust in thee, before the sons of men:

all the World) and prepared for those that religiously avoid

15. It is not in their Power to dispose of my Life at their Pleasure; no more than it is in mine, to appoint the Time of my Deliverance; which I leave to thy Wisdom, O LORD, to whom it be-

16. Disperse these black Clouds of Affliction, which have so long kept me in such a mournful Condition, that my Enemies fancy thou hast

17. Let not thy humble Suppliant, O LORD, who testifies by his daily Prayers that he wholly depends upon thy Favour, be shamefully disappointed in his Expectation of Relief from Thee: But let the Wicked be confounded, to see all against me come to nothing; let

18. Stop the Mouths of those bold Calumniators, who insolently threaten utter Ruin to the Innocent: whom they charge with the most grievous Crimes; and deride all that he can say, or do in his own Defence.

19. O what a Comfort is it, when they thus insult, to think of thy kind Intentions towards those that fear to offend Thee, though for the present they are most miserably abused! How great are the Blessings thou hast treasured up in Store (as shall in Time appear openly before

void all unjust Ways of preserving themselves, and trust to Thee alone!

20. Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

20. They are forced to hide themselves sometimes in Caves and Dens of the Earth, (1 Sam. XXIII. 14, 19, 23. XXIV. 2, 3, 8.) but there thou art present with them; and it is thy gracious Providence that preserves them from him that furiously persecutes them: Thou dost keep them as safe, as if they were in thy Dwelling-place; from the Mischiefs which contentious Men, by their false Accusations, seek to bring upon them.

21. Blessed be the LORD; for he hath shewed me his marvellous kindness in a strong city.

21. Of which I my self (for ever praised be the Lord) am a remarkable Instance: for He hath magnified his Mercy to me in assisting my Escape, when I was shut up in a fortified City, that had Gates and Bars, (1 Sam. XXIII. 7, 13.)

22. For I said in my haste, I am cut off from before thine eyes! nevertheless thou heardest the voice of my supplications, when I cried unto thee.

22. And presently after that, when I fell into such a straight, that I had no hope of Evading it; but (so vehement was my fear) said in my precipitous Flight, (1 Sam. XXIII. 26.) I am lost: I shall never be able to save my self, though I make never so much haste. Yet

even then, upon my humble Supplication to Thee, thou didst instantly send a most seasonable and wonderful Deliverance to me, (v. 27.)

23. O love the Lord, all ye his faints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

23. What an Encouragement is this to all truly pious Souls? Let them love the Lord, and steadfastly cleave unto Him: For the Lord taketh Care of their Safety, who continue faithful to Him in all their Troubles; and plagueth those who proudly insult over them, till He hath left none of their Race remaining.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

24. Be not dejected therefore, much less disheartned in the Course of Piety, all ye that place your Hope and Confidence in the Lord: But let that fill you with Courage; and

and make you firmly resolved to adhere to Him, and never to shrink from your Duty under the sorest Afflictions.

## P S A L. XXXII.

A Psalm of David. Maschil.

## A R G U M E N T.

*A Psalm composed by David, when the Calamities into which he fell by his Son's Rebellion taught him how evil and bitter a Thing it was to offend GOD, and how infinitely he was beholden to Him, that He was so merciful as not to take such a Vengeance on him as his Sins deserved. There are those who think it was intended for publick Use, upon the great Day of Expiation, when the whole Nation made a general Confession of their Sins. And called Maschil, either because it contains an excellent Instruction, (as that Word signifies) concerning the Means to obtain true Blessedness; or because it was set to the Tune of a Song, in vulgar Use in those Days, which began with the Word Maschil. This is the more probable of the two, because there are XII Psalms besides this that have the same Title, to all of which the former Reason cannot be applied.*

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| <p>1. <b>B</b>lessed is he whose transgression is forgiven, whose sin is covered.</p> <p>2. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.</p> | <p>1. <b>H</b>appy is that Man, thrice happy, to whom God will be pleased, out of his own free Grace and Mercy, (for no Man can merit such a Favour, by any Services that he can do Him) to remit not only his common Errors and Weaknesses, but also his grosser Sins, whether committed against the Divine Majesty, or against his Neighbours.</p> <p>2. It is impossible to express the Happiness of that Man, to whom the LORD will be so gracious, as not to exact the Punishment due to his former Offences, for which he is most heartily afflicted: (for to none else this Happiness belongs) and doth not only seem, by his sorrowful Confessions, to hate and abhor them, but is unfeignedly resolved to forsake them.</p> |
|---|--|

3. When I kept silence, my bones waxed old: through my roaring all the day long.

Sin I had committed, but not bewailed as I ought, it filled me with such anguish and horror, that I lost all Appetite to my Meat, and pined away till I was not able to go or stand; but lay roaring perpetually (like a Lion that hath received a deadly Wound) under the miserable Torture of my Mind.

4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. *Selah.*

in the Night, but still pressed down my Spirit, and scorch'd me so vehemently with its raging Heat, that my Body (which heretofore was fat and fresh) was consumed and parch'd like the Grass of the Earth in the midst of the driest Summer.

5. I acknowledge my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Selah.*

liate or excuse my Sins; but ingenuously charge my self home with them, and condemn my self before Thee for them. And straightway Thou (who sawest the Sincerity of my Repentance) wast pleased to grant me a gracious Pardon, and to release me from all my Pain; tho' my Guilt, which was the

6. For this shall every one that is godly pray unto thee in a time when thou may'st be found: surely in the floods of great waters they shall not come nigh unto him.

5. He that hath felt the Smart of them, as I have done, will be sensible what a Pleasure it is to be eased of such a Sting. For when I seriously reflected upon the grievous

4. So heavy was the Sense of thy Displeasure wherewith I was struck, that I could find no means to throw it off, either by Business or Diversions in the Day: Nor would it suffer me to take my Rest

5. But at last, I bethought my self of that Remedy which I had too long neglected; and humbled my self before Thee in a sorrowful Confession of all my Sins, both great and small: I laid open all those Wounds which were so full of Anguish, and acknowledged I deserved to be still far more miserable: I resolved I would never hereafter pal-

liate or excuse my Sins; but ingenuously charge my self home with them, and condemn my self before Thee for them. And straightway Thou (who sawest the Sincerity of my Repentance) wast pleased to grant me a gracious Pardon, and to release me from all my Pain; tho' my Guilt, which was the Cause of it, was exceeding great.

6. Which should encourage every one that hath any Sense of God, and of the Blessedness of being in his Favour, and the Misery of lying under his Displeasure, to apply himself speedily to Him, by unfeigned Repentance, as soon as ever he

he hath offended Him: For that's the surest Time of finding Mercy with Him; and the Way of preventing those great Calamities, which otherwise may overtake him, when the Lord sends a Deluge of Miseries (as He did in the Days of *Noah*) upon the World of the Ungodly.

7. Thou art my hiding place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

all that are about me, to bless and praise Thee for thy merciful Deliverance of me.

8. I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

thy self with me to Experience will give thee faithful Counsel, and take Care thou do not go amiss.

9. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held with bit and bridle, lest they come near unto thee.

your own unbridled Lusts and Appetites, much less be refractory and untractable, when God would reduce you from the Error of your Ways; as if you were not Men, but head-strong Horses and Mules, who can by no means be curbed, nor made to come near thee, that thou maist manage them at thy Pleasure.

10. Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about.

himself to the Lord,

7. Then he may say, Thou, Lord, art my Refuge, to whom I fly for Safety; and I trust that thou wilt preserve me (though I have been a grievous Sinner) from those Distresses which surround me; and thereby give abundant Cause to me, and

8. Hearken therefore unto me, whosoever thou art who hast any Care of thy Salvation; and I will bestow some good Advice upon thee, and direct thee into the wisest and safest Course of Life: Trust

be thy Guide, and I from my own

9. God hath endued you with Reason, both to tell you what you ought to do, and to check you when you do not as you ought; and hath made you capable also of receiving good Admonitions from others: Do not therefore follow

10. Let such ungovernable, obdurate Sinners expect to be handled like those Brutes, for they shall receive many and grievous Strokes, which shall make their Hearts to ache. But he that entirely commits

to be ruled and disposed of according

ing to his Will, shall be not only secured by his good Providence, but enriched with Abundance of his Blessings.

11. Be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart.

11. And therefore whatsoever your present Troubles may be, let your Hearts be glad, O ye that are obediently led and governed by Him: Rejoice in the Confidence you ought to have of his Favour towards you: Triumph in his Loving-kindness, all ye that sincerely study to do his Will; and shout for Joy, as if you were already Victorious over all your Enemies.

## P S A L. XXXIII.

### A R G U M E N T.

*It is not recorded by whom this Psalm was composed, nor upon what Occasion. But there is little question it was a pious Meditation of David, (of whose Spirit it savours) and, as we may guess, upon Occasion of some special Benefit received from GOD; (though not particularly mentioned) which makes him call it, ver. 3. a new Song. (Of which see more Psalm CXLIX.) Wherein he desires all the Faithful to join with him in joyful Praises of the LORD; considering his excellent Nature, and his admirable Works, both of Creation and Providence; especially over good Men, who piously trust in Him, and expect all good from Him; and therefore ought to think themselves blessed that they have relation to Him.*

1. **R**ejoice in the Lord, O ye righteous, for praise is comely for the upright.

1. **B**LESS the Lord with joyful Hearts, triumph in his Praise, all ye that are Just and Good: For nothing is more becoming them that sincerely do the Will of God, than to praise Him, from whom they have receiv'd and hope for so many Benefits; and nothing is more desired than to have your Hearts perpetually filled with delightful Thoughts of Him.

2. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

2. Extol therefore his glorious Perfections in Psalms and Hymns, composed in praise of Him: and let all the Instruments of Music

sick accompany the Voices, to express and excite your Joy in Him.

3. Sing unto him a new song, play skilfully with a loud noise.

3. Let not the ancient Songs of Praise suffice you, but indite a new Hymn, to testify your singular Love and Gratitude to Him: Employ your best Skill to make the sweetest Musick; and sing as cheerfully as you are wont to do at your most solemn Feasts.

4. For the word of the Lord is right: and all his works are done in truth.

4. For the LORD hath graciously revealed his Will unto you, and shewn you the right Way, in which if you walk, you cannot miss of being happy: and whatsoever He *doth*, hath the same scope with what He *saith*; for in all that befalls you, He faithfully designs your Good.

5. He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

5. Let this therefore be part of your Song, The LORD governs the World with perfect Justice and Equity; these He loves, and in these He delights: his Goodness and Mercy also are so conspicuous, that we can look no where but we see innumerable Proofs of his Bounty towards us; which spreads it self over the Face of the whole Earth.

6. By the Word of the LORD were the heavens made: and all the host of them by the breath of his mouth.

6. And who can doubt of the Greatness of his Power, when he beholds the spacious Heavens; with the Sun, Moon, and all the Stars, which are placed there like an Army in excellent Order; and considers that all these He made with the same Ease that we speak a Word, only by commanding them to be.

7. He gathereth the waters of the sea together as an heap: He layeth up the depth in store-houses.

7. Nay, the Earth it self declares how mighty He is: for when it lay covered with the Waters, being far heavier than they, He commanded it to appear, (*Gen. I. 9, 10.*) and cutting a deep Channel for them, He laid them up there as in Cellars; where they swell, and rise up in round Heaps, higher than the Shoar, but cannot overflow the Earth.

8. Let all the earth fear the LORD: let all the inhabitants of the

8. Let all Mankind therefore, in whatsoever Part of the World they dwell, dread this Almighty LORD:

Let

the world stand in awe of him.

Let them not dare to disobey him, who thus tamed even the raging Sea.

9. For he spake and it was done: he commanded, and it stood fast.

9. For as then he did but signify his Pleasure, and the Thing was done, and remained fixed and firm according to his Appointment: so whatsoever he will have now to be done, (whether for a Blessing on those that submit to him, or a Punishment of the Disobedient,) it shall certainly come to pass; and none can resist or alter his Orders.

10. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

10. Let Men lay their Designs never so deep, let whole Nations combine together, and in their gravest Assemblies consult how to compass their Ends; the LORD (such is his Wisdom, as well as his Power) easily disappoints them all: and makes the most likely Contrivances, which oppose his Will, to be in vain, and without Success.

11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

11. Whereas that which he resolves, none can defeat; but shall certainly obtain its Effect. One Generation passes away, and another comes in its stead; but his Purposes are still immoveably the same, and can no more in future Ages than now be overthrown.

12. Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.

12. Most happy then is that Nation which worships this Lord, the Creator of Heaven and Earth: unspeakably happy are they who live under the Care of so just, so good, so powerful and wise a Being, and are so highly in his Favour, that he hath chosen them (though all Mankind be his) to be a peculiar People to himself: among whom in a special Manner he will reside, and hath engaged himself by a gracious Covenant to do them good.

13. The Lord looketh from heaven: he beholdeth all the sons of men.

13. How careful ought they to be to please him, and approve their very Hearts unto him! For though he be in Heaven, as the Place of his most special and most glorious Presence; yet there is not a Man upon Earth, but he sees and observes him.

14. From the place of his habitation he looketh upon all the inhabitants of the earth.

15. He fashioneth their hearts alike: he considereth all their works.

their Souls as well as their Bodies; and therefore must needs see into their very Hearts, and be perfectly acquainted with every one of their Thoughts.

16. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

to secure and defend him: nor shall the mightiest and most valiant Man in that Army be able to deliver so much as himself, though he hath a giant-like Strength.

17. An horse is a vain thing for safety: neither shall he deliver any by his great strength.

Strength, or his Agility, or his Swiftnes, for Preservation.

18. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.

Love, more than all humane Force, look up to him for Safety. Over such he will watch with a very careful Providence.

19. To deliver their soul from death, and to keep them alive in famine.

20. Our soul waiteth for the Lord: he is our help and our shield.

14. They are all exposed to his view; and from thence he takes a strict and exact Account, not only of all their open Actions, but of their most secret Designs and Contrivances.

15. For they are every one of them, without exception, his Creatures: and as he is equally the Former of them all, so he formed

16 And to him a King is no more than another Man; but if he see that he regards not his Majesty, nor depends upon him, he will make him find, that it is not in the Power of the greatest Army he can raise,

nor shall the mightiest and most valiant Man in that Army be able to deliver so much as himself, though he hath a giant-like Strength.

17. Though he should be mounted upon the strongest Horse, (which is a most warlike Creature,) he will but deceive himself, if he rely either upon his Courage, or his

18. It is the Lord only from whom comes Salvation; and he hath regard to none but those that fear to offend his Majesty, and placing their Confidence and Hope in his

Love, more than all humane Force, look up to him for Safety. Over such he will watch with a very careful Providence.

19. To rescue them when they are in Danger by the Sword, or the Plague; and to supply their Necessities in Time of Scarcity and Dearth.

20. What shall we do therefore in all Straits, but desire him to take Care of us? For this is our peculiar

peculiar Privilege, that we may confidently expect and wait for his seasonable Relief, who is our only Helper and Defender.

21. For our heart shall rejoice in him : because we have trusted in his holy name.  
21. For we may be sure he will not fail our Expectations, but at the last fill our Hearts with Joy, as a Reward of the pious trust we have reposed in him ; whose unspotted Purity and Faithfulness shall be ever famed.

22. Let thy mercy, O Lord, be upon us, according as we hope in thee.  
22. O LORD, thou seest we depend upon thee alone, and have placed all our Hope, all our Comfort and Contentment in thy Care and good Providence over us : Let us prosper accordingly ; deal with us according as we trust in thee, and not in any Strength, Wisdom, or Contrivance of our own.

# P S A L. XXXIV.

A Psalm of *David*, when he changed his Behaviour before *Abimelech* ; who drove him away, and he departed.

## A R G U M E N T.

*The Title tells us this Psalm was penned by David, after the Escape he made from Achish King of Gath, (in which Country all their Kings were called by the common Name of Abimelech, i. e. My Father the King ; as in Egypt anciently they were all called Pharaoh, and afterward Ptolemy,) who he was afraid would seize on him, when he heard it commonly reported, that he was the Person that killed Goliath, and pretended to the Sovereignty over all those Countries : (1 Sam. XXI. 11.) And therefore he put on the Behaviour of a Man beside himself : hoping that when Achish saw this, he would despise him ; and looking upon him as an useless Man, that could do neither good nor harm, think fit to thrust him out of his Court, where he had been entertained, and send him packing from thence. And accordingly it succeeded, (1 Sam. XXI. 14, 15.) But though he was preserved by this Artifice, the Deliverance notwithstanding is piously ascribed unto GOD's great Mercy, who prospered the Device. To whom there-*

fore he would have all pious Men commit themselves, and depend upon his Favour in Well-doing : which he declares is the sure Course to be happy. The Psalm is curiously composed, according to the number and order of the Letters of the Hebrew Alphabet, in the beginning of every Verse ; which shews it was contrived, when he reflected upon his Escape, in some Place of Safety.

1. I Will bless the LORD at all times: his praise shall continually be in my mouth.

Mouth perpetually filled with his Praise.

2. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

pend on him know what he hath done for me ; that they may likewise joyfully hope for his Mercy.

3. O magnifie the LORD with me, and let us exalt his name together.

them with the same devout Affection extol him in all his glorious Attributes ; who hath given *me* such a Deliverance, and *them* such Hope in the greatest Danger.

4. I sought the Lord, and he heard me, and delivered me from all my fears.

and dreadful Apprehension began then to trouble my Mind : But committing my self to thee by hearty Prayer, and desiring thee to be my Guide and my Protector ; thou wast pleas'd presently to rid me of them, by inclining his Heart to look upon me as I appeared, and to make no stricter Inquiry after me.

5. They looked unto him, and were lightened : and their faces were not ashamed.

and never suffer them to be ashamed of the Hope they repose in him.

1. I Will never forget how gracious the LORD hath been to me in this remarkable Deliverance ; but, whatsoever my Condition be, will still have my Mind and my

2. This shall be my Glory, in this I will think myself happy, that the LORD is with me, wheresoever I am, to guide and defend me ; and I will let all those that humbly de-

3. Oh that they would all join with me, in declaring the Greatness of his Goodness, in this miraculous Providence over me ! Let

4. I was fore afraid (1 Sam. XXI. 12.) when I found they had discovered me in the Court of Achish who I was ; many a sad Thought

and dreadful Apprehension began then to trouble my Mind : But committing my self to thee by hearty Prayer, and desiring thee to be my Guide and my Protector ; thou wast pleas'd presently to rid me of them, by inclining his Heart to look upon me as I appeared, and to make no stricter Inquiry after me.

5. From which all pious Men should take Courage in all their Straits, and when their Hearts are ready to sink, look up unto God : who will revive and comfort them,

6. This poor man cried, and the LORD heard him; and saved him out of all his troubles.

all humane Help; but commending himself to the LORD by earnest Prayer, the LORD took Care of him, and delivered him out of all his Distresses.

7. The Angel of the Lord encampeth round about them that fear him, and delivereth them.

to preserve them as securely, as if they were surrounded with an invincible Army, from all the Assaults of their Enemies?

8. O taste and see that the Lord is good: blessed is the man that trusteth him.

Troubles, how gracious and kind he is! They shall soon find, that there is no Man so happy, as he that piously confides in him.

9. O fear the Lord, ye his saints: for there is no want to them that fear him.

false to him. Never betake your selves to any sinful Ways, to provide for your Safety, or to supply any of your Necessities: but religiously observe his Commands; and you shall never be reduced to such Straits, as to be utterly destitute of what is needful for your Preservation.

10. The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.

seize, and strong to tear in Pieces their Prey, are many times disappointed, and cannot meet with satisfaction to their hungry Desires: But they that seek their Food from the LORD in pious and honest Ways, shall certainly be blessed with every

11. Come ye children, hearken unto me:

6. Let them fix their Eyes on me, and excite one another to a chearful Dependance on him, saying, Behold *that* Man: he was in a miserably poor Condition, destitute of

7. Why should we then despair of his Mercy, who sends an invisible Host (as appeared to *Elisba*) to guard those who fear nothing so much as to offend his Majesty; and

securely, as if they were surrounded with an invincible Army, from all the Assaults of their Enemies?

8. Oh that Men would not be so negligent, but seriously consider this; and make a Trial, by steadfast Fidelity to GOD, in all their

Troubles, how gracious and kind he is! They shall soon find, that there is no Man so happy, as he that piously confides in him.

9. Continue therefore, O ye devout Worshippers of the LORD, (whatsoever other Men do,) to fear nothing, but lest you should be

false to him. Never betake your selves to any sinful Ways, to provide for your Safety, or to supply any of your Necessities: but religiously observe his Commands; and you shall never be reduced to such Straits, as to be utterly destitute of what is needful for your Preservation.

10. The young Lions (an Emblem of those who seek to enrich themselves by Rapine, or by injurious Practices) who are most ravenous in their Appetites, as well as swift to pursue, and bold to

seize, and strong to tear in Pieces their Prey, are many times disappointed, and cannot meet with satisfaction to their hungry Desires: But they that seek their Food from the LORD in pious and honest Ways, shall certainly be blessed with every

11. Come hither then, all ye that are disposed to learn, and hearken

me: I will teach you the fear of the Lord.

12. What man is he that desireth life, and liveth many days, that he may see good?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Depart from evil, and do good: seek peace and pursue it.

avoiding all Hatred and Enmities, Strife and Contention, study to maintain Love and Friendship with all his Neighbours, and to make Peace among them when they Quarrel; and though they be averse to it, not to cease his importunities, till, if it be possible, he hath reconciled them.

15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

special Care of them; and, when they are in any Distress, most readily hear their Cry, and help them.

16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17. The righteous cry and the Lord heareth, and delivereth them out of all their troubles.

the Prayers of those who adhere unto him in the Ways of Piety and Peaceableness, and sends them seasonable Relief and Deliverance.

to the Instruction, which out of a most tender affection to your Welfare, I shall give you, concerning the Fear of the Lord.

12. Who is there among you that desires to live happily? that would fain prolong his Life to a great number of Years, and have them all prosperous and pleasant?

13. Let him be very careful, in the first Place, to bridle his Tongue; and never imploy it to speak evil of others, or to deceive them with fair Words and false Promises.

14. Let him in all his Actions also eschew what God hath prohibited, and do what he hath commanded: and, more particularly, a-

15. Such Men will feel great Contentment in their own Hearts, and be exceedingly beloved by others: And (which is the greatest Happiness of all) the Lord will have a special Care of them; and, when they are in any Distress,

16. But as for all those that take the contrary Course, (besides that they are ill at ease in themselves, and hated by their Neighbours) the Lord is their Enemy; and in his heavy Displeasure will utterly destroy both them and theirs.

17. Experience hath taught us this, (and therefore let them not be disheartned if they fall into any Trouble, but still expect good Days) that the Lord graciously answers

18. The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit. 18. Though he may seem to absent himself, by suffering them to be sorely bruised and crushed under their Burthens: yet he is really present to them, to support and comfort their drooping Spirits; and at last to ease them of their Burthens, after they have humbly and patiently submitted to them.

19. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. 19. Many of these Afflictions there may be: ( for such Prosperity they must not promise themselves, as will exempt them from Troubles, for a Trial of their Fidelity: ) but in this they ought to think themselves happy, that they know the Lord will put an End to them, when he hath sufficiently proved them.

20. He keepeth all his bones: not one of them is broken. 20. And while they lie under them, he sustains, upholds, and defends them: so that they receive not the least Hurt by any of those Sufferings, which otherwise would crush them in Pieces.

21. Evil shall slay the wicked: and they that hate the righteous shall be desolate. 21. Whereas the Wicked, who for the present flourish, shall at last be seized by some Calamity or other; which shall stick to them, till it hath destroyed them: they that spitefully persecute the Righteous bring such a Guilt upon themselves, that they shall not escape without their justly deserved Punishment.

22. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. 22. And by that very Means the Lord oft-times rescues his faithful Servants from those Mischiefs which their Enemies intended to them; and, you may be sure, will not suffer any of them, since they rely intirely upon him, to perish like those ungodly Wretches.

## P S A L. XXXV.

A Psalm of David.

## A R G U M E N T.

*This Psalm we are sufficiently informed by the Mar-  
ter*

ter of it, was penned by David, when he was fiercely persecuted by Saul. Whose Forces, which were unjustly raised against him, he beseeches the Lord to dissipate; and especially to stop the Mouth of his false Accusers; (such as Doeg, and the Ziphites,) of whom he most heavily complains, in the middle of the Psalm, vowing to GOD that he would be ever mindful of the Benefit, and never cease to give him Thanks and Praise, for his Loving-kindness, if he would be pleased to confound them, and deliver him. There may seem to be here, as in other Psalms, such horrid Imprecations against his Enemies, as do not become the Mouth of a good-Man. But they must be considered as an Appeal to GOD in a particular Case; for Justice against those whom no Court on Earth could or would punish. Which made it fit, he thought, to desire the Divine Majesty to execute the Judgment he had enacted in his Law, against obstinate and incurable Offenders, who else would escape the Hand of Justice; whereby also others would be hardened in their Wickedness.

Besides, the Words may be interpreted not as a Prayer, but as a Prediction; and rendered, not, Let them be, but, They shall be, &c.

1. **P**Lead my cause, O Lord, with them that strive with me: fight against them that fight against me.

2. Take hold of shield and buckler, and stand up for mine help.

3. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

1. **T**AKE my Part, O LORD, and maintain my Cause against those that contend with me, and have raised a War against me; For I am not able to defend my self, and have none else to appear for me.

2. Be thou my Protector, and preserve me under the Shield of thy Almighty Providence: oppose thyself unto them, and keep off all the Assaults of my Enemies.

3. Strike through them, as well as defend me; let them run upon the Spear and the Sword, if they continue to pursue me: and confirm my Soul in this Belief, that thou wilt at last deliver me from this Persecution.

4. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5. Let them be as chaff before the wind: and let the Angel of the Lord chase them.

thou usest as Ministers of thy Displeasure, (especially when thy Ministers on Earth do not their Duty) drive them forward, and thrust them on in that Disorder.

6. Let their way be dark and slippery, and let the Angel of the Lord persecute them.

thy Vengeance still pursue them, and press them on with restless Fears, till they tumble headlong into Destruction.

7. For without cause have they hid for me their net in a pit, *which* without cause they have digged for my soul.

8. Let destruction come upon him at unawares, and let his net that he hath hid, catch himself: into that very destruction let him fall.

according to the Rules of thy righteous Judgment, suffer that himself, which he thought to do to me.

9. And my soul shall be joyful in the Lord: it shall rejoyce in his salvation.

4. Disappoint them [*or*, They shall be disappointed] of their Hope, which they have to destroy me; and make them blush to see all their warlike Preparation against me come to nothing: let them all be put to flight, and make a confused Retreat with shame and dishonour, who design my Ruin.

5. Let them be dispersed [*or*, They shall be dispersed, *and so of the rest*] as the Chaff, when it is blown about by a mighty Wind: and let the invisible Powers, which

6. Let them not know where they are, in their Flight; but wander as Men in the Dark, up and down in slippery and dangerous Ways: and there let the Ministers of

7. For though I have done them no Wrong, nor given them any Provocation; they hunt and pursue me, as if I were some wild Beast; and by Treachery, as well as open Force, endeavour to take away my Life.

8. Let him, whose Hatred hath armed so many against me, (and, when I suspected no Danger, sought my Ruin, 1 *Sam.* XVIII. 10, 11, 21. XIX. 10.) meet with unexpected Destruction: let him be caught in his own Wiles, and, according to the Rules of thy righteous Judgment, suffer that himself, which he thought to do to me.

9. Then shall my Soul conceive the highest Joy in the Love the LORD bears to me, and in his Care over me: To him will I give

give Thanks as the Author of my Deliverance, and rejoice in what he hath done for me.

10. All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy, from him that spoileth him.

from him whom he cannot resist; the Man who is miserably in Want, and hath none to relieve him, from him who by Violence and Oppression hath undone him.

11. False witnesses did rise up; they laid to my charge things that I knew not.

and laid to my Charge such Things as never entred into my Mind, 1 Sam. XXIV. 9.

12. They rewarded me evil for good, to the spoiling of my soul.

for all the Good I did them when I was in Power, to make me no other requital, but to endeavour to deprive me of my Life.

13. But as for me, when they were sick, my cloathing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom.

self before God, with Prayer and Fasting for their Recovery: Which I often repeated; and in such an affectionate manner poured out my Soul to God on their behalf, in my most secret Retirements, that I wish my self no better, than I desired God to do for them.

14. I behaved myself as though he had been my friend, or brother: I bowed down

10. The Joy shall spread all over me, and from the inmost Sense of my Heart, with all the Power and Strength I have, both of Body and Soul, I will burst forth in thy Praise, and say, LORD, who is comparable to thee in Mercy, and Wisdom, and Power? who rescueth the poor helpless Man, in wonderful Ways,

11. For which they have no pretence at all, but what is founded on Calumnies and Lyes; forged by Men of no Conscience; who have accused me of the highest Crime,

12. And (which adds to to the Sharpness of my Persecution) they are Men whom I have obliged; who are so detestably ungrateful, as

13. O how unlike is this to the Kindness that I shewed to them in their Troubles! When they were sick, for instance, I sympathized most heartily with them; and testified my unfeigned Grief and Sorrow for them, by putting on Sackcloth; in which I humbled my

14. I walked mournfully; and went to visit them with the same Diligence, as if I had been in Danger to lose a Friend or Brother; I could

down heavily, as one that mourneth *for his* mother.

15. But in mine adversity they rejoiced, and gathered themselves together: *yes*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not.

did not so much as know there were such Men in the World, met together by their Example to revile me; and there was no End of their Reproaches.

16. With hypocritical mockers in feasts: they gnashed upon me with their teeth.

and Masters, made me the subject of their abusive Jest, ridiculous Sayings and Scoffs, in their Table-talk; which they accompanied with such Rage, as if they could have eaten me up.

17. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

none to relieve me, but thee alone) from those that have already despoiled me of my Goods and good Name; and now seek, like so many rapacious Lions, to devour me, and take away my Life.

18. I will give thee thanks in the great congregation: I will praise thee among much people.

People, as soon as thou shalt restore me to thy Tabernacle; in the most frequent Assemblies, when the whole Nation meets at their solemn Feasts, I will celebrate thy Power and Goodness with my Praises.

could not have look'd more dejectedly, if I had bewailed the Death of the dearest Mother,

15. But these very Men (such was their Inhumanity) could not dissemble the Joy they conceived, when the News was brought of any Evil that befel me; but ran to tell one another, and assembled themselves together, that they might publicly testify how glad they were to hear it. The very Scum of the People, who were so vile, that I

know there were such Men in the World, met together by their Example to revile me; and there was no End of their Reproaches.

16. They joined themselves to the profane Flatterers and Trencher-buffoons; who, maintaining themselves by saying any thing which they think will please their Lords

and Masters, made me the subject of their abusive Jest, ridiculous Sayings and Scoffs, in their Table-talk; which they accompanied with such Rage, as if they could have eaten me up.

17. Lord! thou seest all this, I know very well, but how long wilt thou bear with it, and be a Spectator only? Be pleased at length to vindicate my Innocence, and deliver me (who am desolate, and have

none to relieve me, but thee alone) from those that have already despoiled me of my Goods and good Name; and now seek, like so many rapacious Lions, to devour me, and take away my Life.

18. I will ever preserve a grateful Remembrance of it, if thou wilt vouchsafe this Mercy to me; it shall be acknowledged with the most hearty Thanks before all thy

People, as soon as thou shalt restore me to thy Tabernacle; in the most frequent Assemblies, when the whole Nation meets at their solemn Feasts, I will celebrate thy Power and Goodness with my Praises.

19. Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye, that hate me without a cause.

20. For they speak not peace, but they devise deceitful matters against *them that are* quiet in the land.

vernment, without doing the least Harm to any body,

21. Yea, they opened their mouth wide against me, *and* said, Aha, Aha, our eye hath seen *it*.

withal for their Calumnies; and saying, So, so, we have found him out; his treasonable Practices are discovered; we our selves are Eye-witnesses of it.

22. *This* thou hast seen, O LORD, keep not silence: O Lord, be not far from me.

declare my Innocence, by affording me thy Help, and delivering me from their Hands, now that they hope to seize on me.

23. Stir up thy self, and awake to my judgment, *even* unto my cause, my GOD and my LORD.

that can give me protect an injured Cause; and pass Doings.

24. Judge me, O LORD, my GOD, according to thy righteousness, and let them not rejoice o-

19. Let not those therefore that unjustly persecute me, have the Pleasure of getting any Advantage of me: Let them no longer make signs one to another with their Eyes and their Heads, as if they had done their Business, and should satisfy their causeless Hatred of me.

20. For they are Men of a turbulent Spirit, that give not their Sovereign peaceable Counsels; but devise false Stories, to incense him against those that would gladly serve God quietly under his Go-

21. Nor are they content to do this secretly; but now they bawl against me with open Mouth, and boldly accuse me as a Traitor, rejoicing at any Colour they can meet:

withal for their Calumnies; and saying, So, so, we have found him out; his treasonable Practices are discovered; we our selves are Eye-witnesses of it.

22. But thou knowest me better than they, O LORD; to whom I appeal as a Witness of the Wrong they do me; beseeching thee to

declare my Innocence, by affording me thy Help, and delivering me from their Hands, now that they hope to seize on me.

23. Thou hast seemed hitherto to neglect me, though I have so often made my Appeal to thee: but I beseech thee at length, O my God and my LORD, who art the only Judge:

Relief, the only Sovereign that can take Cognizance of my Sentence on me according to my

24. I desire only that thou wilt do me right; and not that thou shouldst, in Favour of me, forbear to condemn and punish me, if I be guilty of what they accuse me. Deal with me according to thy unspotted Justice;

Justice, O LORD, (whom the Fear of none can overawe) my GOD, (who art a Judge whom none can corrupt) and then I know they shall never have the better of me.

25. Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up. 25. Prevent so great a Mischief, O LORD, lest they should applaud themselves in their Wickedness. Let them have no occasion to think within themselves they shall prevail; saying to their Souls, So, now all goes well; cheer up, we shall have our Desires: Much less let them prevail so far, that they should triumph in my Ruine, and say, We have obtained our End, we have utterly destroyed him.

26. Let them be ashamed: and brought to confusion together, that rejoice at mine hurt: let them be cloathed with shame and dishonour, that magnify themselves against me. 26. Let them all be shamefully disappointed; and as they have combined together insolently to deride and mock me; so let them, who rejoice at my present forlorn Condition, look upon one another with Amazement and Confusion, Let them not only be put to the blush, but perfectly confounded, and up their Heads again, who proudly traduce me, and seek to raise themselves upon my Ruin.

27. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant. 27. And thereby fill all their Hearts with Joy, and their Mouths with the Voice of Triumph, who believing my Innocence, have wished well to me: and let them see me so Victorious, that this may be their perpetual Song, The LORD be extolled with the highest Praises, who favoured his Servant *David* so much, that he delivered him out of all his Troubles, and settled him in Peace and Prosperity.

28. And my tongue shall speak of thy righteousness, and of thy praise all the day long. 28. As for my Tongue, that sure shall never rest; but be declaring thy Justice, and Goodness, and Fidelity to me: on which I shall ever think, and be giving thee the Praise which is due unto them perpetually.

## P S A L. XXXVI.

To the Chief Musician. A Psalm of *David*, the Servant of the LORD.

## A R G U M E N T.

*This Psalm, composed by David, and delivered by him to the chief Master of Musick in the Tabernacle, seems to have been penned, as the former and many others were, during the Persecution he suffered from Saul. It is hard to say, to what part of that Time it peculiarly belongs. The most probable Opinion is, that it hath respect to the Beginning of it: when Saul had a Jealousy of him, and a Hatred to him; but hid it secretly in his Heart, and counterfeited Friendship to him, and desire of his Alliance; (as you read 1 Sam. XVIII.) and yet could not carry the Matter so cunningly, and so wholly suppress and conceal his Intentions to destroy him, but that they broke out in some fits; as you find there, (v. 11. and in the next Chapter, v. 10.) and by the very Preferment he gave him, made it plainly appear he design'd his Ruin. This Treachery David here describes; (without naming Saul, to whom he preserved a due Reverence;) and opposes thereunto the Fidelity and Goodness of GOD, who rules the whole World, and takes Care of Beasts as well as Men; and therefore would not, he hoped, desert him, nor any else that depend on Him, and are his faithful Servants; as he, in a special manner professed himself, and was obliged to be.*

1. **T**HE transgression of the wicked faith within my heart, *that there is no fear of God before his eyes.* 1. **T**HE Wicked may use many Arts to disguise and cloak his evil Intentions; but his Actions, directly contrary to all the Laws of Humanity, as well as the Law of God, discover what he is, and make me resolve not to trust him; because without all doubt, he hath no regard to God, nor will be restrain'd by the Fear of him from doing me still more Mischief.

2. For he flattereth

2. Though he flatter and sooth up

eth himself in his own eyes, until his iniquity be found to be hateful. up himself in his own Conceit, imagining he carries Things so cunningly and smoothly, that none can accuse him; yet at length his Iniquity shall be found out, and make him odious to all the World.

3. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good. 3. When he pretends great Kindness to me, and professes I am dear to him, his Meaning, is to do me Mischief, and to cheat and ensnare me into Danger. He was once a better Man, and better affected towards me; but now his Passions have so blinded his Judgment, and perverted his Will, that he knows not what belongs to Justice and Equity, much less to Goodness and Charity.

4. He deviseth mischief upon his bed: he setteth himself in a way *that is* not good: he abhorreth not evil. 4. For whatsoever he may say in Publick of his Affection to me, when he is retired, he is contriving how to ruin me. He muses of nothing else when he lies down to sleep, and when he awakes: and is not transported merely by a sudden fit of Jealousy and Anger against me; but hath set himself (with an obstinate Resolution to persist in it) in a Course so void of all Piety, Justice, or Charity, that there is no Wickedness, though never so abominable, at which he sticks, to compass his Design to destroy me.

5. Thy mercy (O LORD) *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds. 5. My comfort is, that his Hatred and Falshood cannot be so great, but thy Goodness and Loving-kindness, O LORD, and thy Faithfulness to thy Word, are infinitely greater: On these I rely, which I know will not deceive me; being no less conspicuous and constant (as well as unmeasurable) than the Heavens.

6. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast. 6. Thy Justice also, in the Administrations of all Affairs, appears as visibly, and is as unmoveable as the highest Mountains; which the greatest Power on Earth cannot shake, nor make to bend to their Inclinations. The deepest Plots they can lay are shallow, and easily disappointed by thee; whose Orders and Decrees shall be executed and brought to pass by Ways and Means that we cannot fathom:

And therefore I will trust in thee, O LORD; whose careful Providence extends not only to Men, but to Beasts also, which have no Sense of thee.

7. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

rich, how safe and secure they are, who in all Troubles and Dangers can confide in thee, for thy powerful Protection.

8. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

thee in thy House; where thou shalt pour into them the sweetest Joys, and give them an earnest of the greatest Plenty of all Divine Blessings that shall continually flow in upon them

9. For with thee is the fountain of life: in thy light shall we see light.

favourable to us, nothing shall hinder our Joy; but we shall think our selves happy in the most disconsolate Condition.

10. O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

dependence on thee: Never withdraw thy Favour from them, but perform thy Promises to thy faithful Servants, and defend them from all the mischievous Devices of their Enemies to destroy them.

11. Let not the foot of pride come against me, and let not the hand of the wicked remove me.

7. For if thou hast such Care of their Well-being, O God; thy Loving-kindness sure, and tender Mercy, is incomparably greater to those that know thee, and depend upon thee. It is impossible to express the Value of it; and to know how

8. They shall not only be well contented in that Condition wherein they are; but have abundant Satisfaction in thy Love to them; and at length bring thee the Sacrifice of Thanksgiving, for thy merciful Preservation of them, and feast with

9. For thou art the Spring from whence all our Happiness comes, which thou art able to communicate for ever: and if thou wilt be

10. Vouchsafe then, O most gracious God, to extend thy Loving-kindness (which is so precious, that it excels all worldly Things) not only unto me, but unto all that obediently acknowledge their Dependence on thee:

11. Make me an Example of it; and whatsoever is secretly designed and plotted against me, let not my proud Enemy prevail, and tread me

me under his Feet: let not all the Power of the Wicked that may join with him, be able to subvert me.

12. There are the workers of iniquity fallen; they are cast down, and shall not be able to rise.

12. In this Attempt I am confident they shall fail; I plainly see them baffled in this wicked Design. It is as certain, as if I already beheld it with my Eyes, that where they thought to overthrow me, they shall fall themselves: with so powerful a Hand shall they be thrown down, that they shall never recover themselves, to renew their Attempt against me any more.

P S A L. XXXVII.

A Psalm of David.

A R G U M E N T.

*In this Psalm (which is composed so artificially, that the Order of the Letters of the Alphabet is observed, in the first Letter of every other Verse) David seems to intend to prevent the Scandal which some might take when they saw the Wicked in Prosperity, and the Godly under Affliction; (as they did sometimes;) quite contrary to the Law, which promised all good Things to those that kept it, and threatened all Evil to those that broke it. He bids them be patient, and stay a while; and they should see both verified. For the Prosperity of the Wicked shall be short: (as he over and over again bids them consider:) and the Just, if they would but wait a while, should see themselves not only delivered out of Trouble, but made very flourishing. And therefore he advises, in the first Place, that no Man by any means suffer himself to be tempted, by the splendid Condition of the Wicked, to imitate them in their ungodly Courses: but to stick close to the Principles of Piety and Virtue, trusting in GOD, and committing himself to Him; who will give great Satisfaction to such honest Men, in what they have at present, though never so little; and at last put them in Possession of all that their Hearts can desire. And to preserve themselves in this pious Temper, he shews nothing could be more available than Meekness and Humility, (which procures us, as Theodoret here notes,*

*abundance of good Things,) and to reflect on the lamentable End of the Proud and Haughty, who take unjust Courses, (as was apparent in what befel Saul and Absalom, and such like Persons.) Which sufficiently admonishes all Men to bear their present Troubles decently and well: and not to envy the prosperous Successes of the Wicked, nor to call them Blessed; but rather account them unhappy and miserable.*

*The Son of Syrach seems to have summed up this Psalm in those few Words, Eccus. I. 23, &c. A patient Man will bear for a Time, and afterwards joy shall spring up unto him. For the Fear of the Lord is Wisdom; and Faith and Meekness are his delight.*

1. **F**RET not thy self because of evil-doers, neither be thou envious against the workers of iniquity. 1. **L**ET it not vex thee to see the Evil-doers in great Prosperity: nor be provoked thereby either to accuse God's Providence; or to think the worse of Vertue; or to imitate them in their Wickedness; or to wish thy self to be what they are.

2. For they shall soon be cut down like the grass, and wither as the green herb. 2. For this Prosperity, which thou art apt to look upon with admiration, envy, or anger, is so far from lasting away, that it is but of short Continuance: They shall be cut down on a sudden, as the Grass is by the Hand of the Mower, when it is most Flourishing; or they shall fade away as the green Herb doth, which in a little Time withers, and of it self falls to decay.

3. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. 3. If you would have a firm and stable Happines, confide in God, (and not in Riches, should'st thou have them in the greatest abundance,) doing all the Good thou art able, in that Condition wherein his Providence hath placed thee: So shalt thou be settled in the good Land God hath given us: (when the Wicked are cut off from it,) and shalt enjoy securely all those Blessings, which he, according to his faithful Promise, will provide for thee.

4. Delight thy self also in the Lord; and he shall give thee the desires of thine heart. 4. Be not discouraged therefore, nor too much dejected, if thou art for the present afflicted; but rest con-

contented with what thou hast: or rather, solace thy self in the LORD, and take a greater Delight in his Promises, than the Wicked can do in their present Possessions; and commending thy self unto him by constant Prayer, be confident he will answer thee according to thy Heart's desire.

5. Commit thy way unto the LORD: trust also in him, and he shall bring it to pass.

5. When thou hast any difficult Business in Hand, and art doubtful of the Success; or when thou knowest not what Course to take, for the Accomplishing of thy honest Designs; leave all to the LORD, and trust to him in pious and upright Courses, that he will direct and assist thee, and bring Things to good issue.

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

6. And if thou should'st be accused as a Man of evil Designs; let not that trouble thee neither: For though thy Fame may be obscured for a Time by Calumnies and Slanders, as the Sun is by Mists and Clouds; yet as that scatters them all at last, so shall thy Integrity appear and shine as brightly as the Sun at Noon-day.

7. Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

7. And in the mean Time, rest satisfied in this, that the Lord knows thy Innocency: and do not murmur and complain if he do not presently vindicate it: but think it becomes thee to wait upon him with humble Submission to his Will, and to stay as long as he pleases. And be sure thou beest not so impatient, as to be irritated by the thriving Wickedness of the Ungodly, and the strange Success they have in their dishonest Contrivances, to do as they do: and to follow them in their Calumnies, Fraud, Injustice and Oppression, or any such like Courses, whereby they craftily compass all their Designs.

8. Cease from anger, and forsake wrath: fret not thy self in any wise to do evil.

8. If thou perceive thy Indignation begin to arise, to see such vile People so successful, suppress it presently; let it not vex and afflict thee, much less boil up to wrath and furious Displeasure; or if on a sudden thou art surprised with such a Passion, take care, however, that it proceed no farther; and by no means be so incensed (I

must repeat that Caution, it is so weighty) as to follow their Example in evil-doing.

9. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

9. For how prosperous soever it may prove in the beginning, the end, assure thy self, shall be lamentable. And let those Evil-doers expect also to meet with an untimely End, and to be cut off by the Hand of Justice, in a remarkable Manner, from the Land of the Living: when they that follow my Advice, and wait patiently till the Lord will do them right, shall possess those good Things that he hath promised, in this Land which he hath given them for their Inheritance.

10. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

10. And do not think he stays too long before he doth it; but if that thought come into thy Mind, resolve to expect yet a while longer; and still believe that, after a very short Time, the Wicked, who seem to stand so fast, shall be utterly destroyed.

When thou hast made a strict Search after him, thou shalt find nothing of him remaining, in the Place where thou sawest him so flourishing.

11. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

11. Whereas they that meekly submit to their present Afflictions, and patiently wait upon God, till he be pleased to relieve them, shall be settled at last in their Possessions; and lead a most pleasant Life, in the greatest Plenty of all manner of good Things: in the Enjoyment of which nothing shall disturb them.

12. The wicked plotteth against the just, and gnaweth upon him with his teeth.

12. The Wicked indeed hope to hinder this; being so furiously enraged at the Just, that he is always contriving some Mischief against him.

13. The Lord shall laugh at him, for he seeth that his day is coming.

13. But all his Plots and crafty Devices are ridiculous in the Eyes of the Lord, who sees the Day of his Ruin approaching; which will inevitably seize on him, before his Designs can take effect.

14. The wicked have drawn out the sword,

14. He hath numerous Partakers indeed, who have added open Force to

sword, and have bent their bow to cast down the poor and needy, *and to slay* such as be of upright conversation.

take any crooked Ways for his own Preservation.

15. Their sword shall enter into their own heart, and their bows shall be broken.

and the Evil they intended against the Just, shall fall upon themselves.

16. A little that a righteous man hath, is better than the riches of the wicked.

Potentates have gotten by Extortion, Oppression, and Violence: So that small Power he hath shall be of more Force to protect and preserve him, than all the Multitudes which attend upon those violent Men to guard them.

17. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

Men he will support, be they never so weak; and both maintain them in what they enjoy, and increase their Stock, notwithstanding all that their Enemies can do against them.

18. The LORD knoweth the days of the upright: and their inheritance shall be for ever.

only all their Afflictions, but their Patience under them; which shall be rewarded with the Blessings he hath promised to them, and to their Children after them.

19. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

to their secret Practices, and armed themselves in a Warlike manner, for the Just Man's utter Destruction; which they hope may be the more easily compassed, because he is destitute of Humane Help, and will not

15. But all these Endeavours also shall prove in vain; and, which is more, they shall not only miss their aim, but their Sword, as we say, shall cut their own Throat;

and the Evil they intended against the Just, shall fall upon themselves.

16. And as there is more Satisfaction in the little Pittance a righteous Man hath, than in all the Abundance which the greatest

Potentates have gotten by Extortion, Oppression, and Violence: So that small Power he hath shall be of more Force to protect and preserve him, than all the Multitudes which attend upon those violent Men to guard them.

17. For the LORD is against the Wicked; and be their Power never so great, which they have to oppress and destroy the Righteous, he will break it in Pieces; but good

Men he will support, be they never so weak; and both maintain them in what they enjoy, and increase their Stock, notwithstanding all that their Enemies can do against them.

18. He may seem to neglect them; but there is no Day passed, wherein he doth not take care of them, and exercise a most gracious Providence over them: observing not

only all their Afflictions, but their Patience under them; which shall be rewarded with the Blessings he hath promised to them, and to their Children after them.

19. In calamitous Times, when God punishes the World by War or Pestilence, they shall not be ashamed of the Hope they have placed in God, that he will preserve them;

them; when a Famine comes and pinches others, they shall be sure to have enough.

20. But the wicked shall perish, and the enemies of the Lord *shall be* as the fat of lambs, they shall consume: into smoke shall they consume away.

20. But the Wicked shall perish in those evil Days; for the LORD looks upon them as his Enemies; who, when they grow rich and great, are but fattened up as Beasts for the Slaughter, and on a sudden melt away, as fast as the Fat of Lambs that is burnt upon the Altar:

Just so shall the Divine Vengeance seize on them, when they are in the Fulness of their Prosperity; and, like that Fat, they shall vanish into Smoke, and come to nothing.

21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

21. You see a Man now perhaps grow rich by wicked Arts; but he shall in Time be reduced to such Straits, as shall put him to double Shame; first of borrowing, and then of not being able to pay

at his Day: When the Righteous shall be so far from borrowing of any, that he shall be able to lend; nay, to exercise Mercy, and give freely to him that needeth.

22. For *such as be* blessed of him, shall inherit the earth; and *they that be* cursed of him, shall be cut off.

22. For upon these God hath entailed a Blessing by his gracious Promises, (which shall certainly be fulfilled) that they and theirs shall enjoy the good Things of the Land;

23. The Steps of a good man are ordered by the Lord: and he delighteth in his way.

23. Let a Man but take care that his Ways be pleasing to the Lord, by doing what he approves; and he will prosper him in all his Undertakings, and guide his Counsels and Actions so, that he shall meet with good Success.

24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

24. Or if he fail sometime of his End, he shall not be undone: The LORD still supports him by his Power, that he be not discouraged; and relieves him by his good Providence, that he be not utterly ruin'd.

25. I have been young, and *now* am old:

25. I say nothing but what I can confirm by my own long Observation:

old: yet have I not seen the righteous forsaken, nor his seed begging bread.

tion; when I was young I began to take notice of it; and I continued so to do, till now that I am grown old: and I cannot remember, that in all my Life I ever saw a truly pious, just, and charitable Man, left destitute of necessary Things; or his Children after him reduced to such Poverty, that they were constrained to beg from Door to Door.

26. *He is ever merciful, and lendeth: and his seed is blessed.*

26. No; he rather hath not only enough to supply his own Wants, but to spare also for the Relief of others: to whom he freely gives, or at least lends: and is so unwearied in these Acts of Charity, that God rewards it with Blessings upon his Posterity.

27. Depart from evil, and do good: and dwell for evermore.

27. Take my Advice therefore, if thou wouldest be happy: Never do any Evil, though it be to gain the greatest Advantage this World can afford; but constantly employ thy self in good Works, especially in Acts of Mercy. Though thereby thou mayest seem to impoverish thy self for the present; be assured, this is the Way to live a long and prosperous Life in great Tranquillity and Peace.

28. For the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.

28. For the Lord loveth that which is just and right; and upon that Account will not forsake those that are merciful, but be very merciful to them; and continue his Mercy to their Children after them, when the Posterity of injurious and hard-hearted Men shall be destroyed.

29. The righteous shall inherit the land, and dwell therein for ever.

29. Such Wretches may flourish for a Time: but they that shall be settled and fixed in the Land of Promise, and leave it as an Inheritance to those that succeed them, are only (as I have often said) the godly, just, and merciful Men.

30. The mouth of the righteous speaketh wisdom: and his tongue talketh of judgment.

30. Who do good not only to Mens Bodies, but to their Souls also; imparting to them (especially to their own Children) such Precepts of virtuous Wisdom, as teach them how to behave themselves aright in every Action of their Life, and naturally tend to make them prosperous.

31. The law of his GOD is in his heart: and none of his steps shall slide.  
 31. As appears by this righteous Man himself: who making the Law of GOD (which he hath continually before his Eyes) the Rule of his Life, proceeds steddily to the obtaining of his End; and happily finishes his Course, without falling into those Mischiefs, into which Wickedness leads those who have no regard unto that Rule.

32. The wicked watcheth the righteous, and seeketh to slay him.  
 32. His greatest Danger is from such lawless Men, who (as I have said before) watch for an Opportunity, and leave no Means unattempted, (though it be by Falseness and Treachery) not only to give him Trouble and Disturbance, but to take away his Life.

33. The LORD will not leave him in his hand, nor condemn him when he is judged.  
 33. But the LORD will not let them have Power to do what they design. He will rescue him from their Violence. Or if they seek to undo him, in a Form of Law, by false Accusations before the publick Judges, he will find a means to clear his Innocence, and reverse even the Sentence they have pronounced against him.

34. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.  
 34. Therefore, if I should study never so long, I can give a good Man no better Advice than I did at first: Hope in God (when any of these Troubles happen) and patiently wait for his Mercy, in a steadfast Observance of all his Commands. Be not moved by any Mischiefs that Men can threaten, to go out of that Way, into which thou art directed by God's Law; but believe that he will at last, if thou persevere in it, advance thee to the Possession of all the Blessings it promiseth; and thou shalt see those that thought to depress thee, utterly destroy'd.

35. I have seen the wicked in great power: and spreading himself like a green bay-tree.  
 35. There want not publick Examples of this in our own Days. For I my self have seen the Wicked (such as *Saul*, *Doeg*, and *Ahitophel*) in such Power, that he was in no fear that any Body cou'd hurt him; but, quite contrary, struck Terror into all: his Offspring was numerous, his Possessions large, his Revenue exceeding great; being like a Tree never yet transplanted, that hath taken  
 Root,

Root, and suck'd abundance of the Earth, and spreads Juice out of its Branches every way.

36. Yet he passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

36. And yet, as firm as he seemed to stand, he was gone on a sudden; he vanished (it is very wonderful) just as you see a Cloud pass away and disappear. I look'd about me

to see what was become of him, and whether he might not be removed (as a Tree sometimes is) to another Place; but there was no such Man, nor any remainder of him to be found.

37. Mark the perfect *man*, and behold the upright: for the end of *that man is* peace.

37. Do you mark then, and make it your own Observation, as I have made it mine; and you will find there is this great difference between him that makes the Laws of God

the Rule of his Life, and those that transgress them: That though the former may meet with some Troubles for a Time; yet if they do not make him forsake his Integrity, nor in any Thing swerve from his Duty, he shall in the Issue be very prosperous and happy.

38. But the transgressours shall be destroyed together, the end of the wicked shall be cut off.

38. But the other shall be utterly destroyed; none of them shall escape by any of their cunning Tricks and Devices, but shall all alike perish; though for the present they may thrive in their Wickedness, yet in the Conclusion they shall be cut off both Root and Branch.

39. But the salvation of the righteous is of the LORD, *he is* their strength in the time of trouble.

39. For the LORD, whom none can resist, undertakes to be the Defender, Deliverer, and Benefactor of just and good Men: They may safely depend on him for Power and Strength to support and protect them, whensoever they fall into any Distress.

40. And the Lord shall help them and deliver them: he shall deliver them from the wicked, and save them because they trust in him.

40. He will not fail to help them during their Troubles, and at last to deliver them out of them: The Wicked shall not be able to hinder it; but he will deliver them from all their secret Plots, or open Attempts to destroy them: He will therefore deliver them, because they intirely rely on him for Safety; and will not take any other Course but such as he allows, to save themselves from Danger.

## P S A L. XXXVIII.

A Psalm of *David*, to bring to Remembrance.

## A R G U M E N T.

*This Psalm was composed by David, either during his Affliction, to desire GOD graciously to remember him, (as the Title of it is,) and send him Deliverance: or afterward, to put himself in remembrance of the Moans he made when he was in that sad Condition; and how earnest he then was with GOD, to pardon all the Sins which had brought him into it, and to release him out of it; and what hope and confidence he then had in GOD, which might encourage him and all others to place the like humble Trust in his Goodness for the Time to come.*

*What the Affliction was is not so certain as it may seem at first sight. It is generally thought he was sick, and that of some noisome, ulcerous Disease; as in the beginning of the Psalm several Expressions, if they be taken literally, plainly enough denote. But he presently falling into a doleful Complaint of the Malignity of his Enemies, and the Coldness of his Friends Affection towards him; it is thought not improbable by others, that he describes the crazy Condition he was in (under the Persecution of Saul) by the languishment of a sick Man under some dangerous Disease. And thus Theodoret understands it: only he supposes that he reflects upon the disastrous Things that befel him after he came to the Crown; by the Murther of his Son Amnon, the Rebellion of Absalom, the Falseness of Ahitophel, the abusive Reproaches of Shimei, and all the other Afflictions mentioned in his History, which were sent by GOD upon him for the Cure of his Sins.*

*And this Sense we must follow; or else say, he was at the very same time sick of a grievous Disease, when he laboured under one of those Persecutions. And since the Psalm will be of larger Use, if we so interpret it; I shall follow that Conjecture. So I call it, because we do not read of any Sickneſs David had;*

*bad; nor are we certain what the particular Sins were which he bewails in so sad a manner, that it hath made this be called one of the Penitential Psalms, beginning just as the first of them doth, Psalm VI.*

1. **O** Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

thou dost, yet still to mitigate it with some Favour, that I may not suffer in the utmost Extremity.

2. For thine arrows stick fast in me, and thy hand presseth me sore.

to the very quick: Punishment, which

3. *There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.*

4. For mine iniquities are gone over mine head: as an heavy burthen they are too heavy for me.

5. My wounds stink and are corrupt: because of my foolishness.

whereby, to satisfy my unreasonable Desires, I have inconsiderately offended thee, (2 Sam. XI. 2, 3, 4.)

6. I am troubled, I am bowed down greatly; I go mourning all the day long.

7. For my loyns are

1. **O** Lord, I am sorely afflicted; and it is but just I should be so. Yet let me prevail with thee for so much Mercy, as not to proceed to any farther Severity: or if

2. For (beside the Trouble which my Enemies give me without) the Pains I already endure in my Body are exceeding sharp, and touch me Thou hast inflicted on me a heavy presseth me down to the Ground.

3. There is no Part of my Body, but feels the sad Effects of thy Displeasure, which my Sins have so provoked, that I am in perpetual Pain, without any intermission.

4. They have brought a great Number of Evils upon me, which like a Deluge, have overwhelmed me; and lie upon me as an intolerable Burthen, under which I am ready to sink, unless thou support me.

5. I am full of Ulcers, and they are full of putrified Matter, which grows noisome and offensive to me; as a just Reward of my Folly,

6. I am not able to go upright, being grown crooked beyond Measure: The Posture of a Mourner, who goes, or rather creeps, softly and bowed down, is mine continually.

7. Fiery Boiles break out in the Parts

are filled with a loathsome *disease*: and *there is* no soundness in my flesh. Parts about my Loins: And though there be so many of them, that one would think all the ill Humours were run thither; yet in the rest of my Body, as I said before, there is no part but is out of order.

8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

8. I am exceedingly weak and worn away with Pain and Grief; wherewith my Heart is so perpetually tormented, that I roar, rather than sigh, and groan and cry under the apparent Anguish of it.

9. Lord, all my desire is before thee: and my groaning is not hid from thee.

9. But why do I complain in this manner, and make such a particular enumeration of my Sufferings: thou, Lord, understandest what I want, and what I would have: Though, I should say never a Word, all my Miseries, and the Sighs they have cost me, are not unknown to Thee.

10. My heart panted, my strength failed me: as for the light of mine eyes, it also is gone from me.

10. Thou seest the great Agitation of my Mind, which wanders up and down in restless Thought, but all to no purpose; for my Strength hath forsaken me: the Light of my Eyes is so weak, that I can scarce make any use of them.

11. My lovers and my friends stand aloof from my sore: and my kinsmen stand afar off.

11. And if I could, I should see none of those whom one would expect, in such a Condition, to come and comfort me: 2 Sam. XV. 31. For I am deserted by those who profes-

sed great Love to me; yea, they with whom I contracted a Friendship and intimate Familiarity, neglect me: and such whom Nature hath inclined to pity and relieve me, keep at a Distance, and give me no Assistance in my Affliction.

12. They also that seek after my life, lay snares for me: and they that seek my hurt, speak malicious things, and imagine deceits all the day long.

12. Mean while my Enemies are very busy, and imploy all their Subtilty to find a Way how to make an end of this miserable Life of mine: they discourse of nothing else, but what Mischief they may do me; and what they cannot do by Force, they are continually contriving how to compass by Fraud and Deceit.

13. But I as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.  
13. I wanted not Information how they calumniated me; but was so oppressed with the Weight of my other Afflictions, and of those Sins which have brought them upon me, that I took no notice of it: but say as if I were deaf, and heard not what they said; or dumb, and could not make an Answer.

14. Thus I was as a man that heareth not, and in whose mouth *are* no re-proofs.  
14. I was as silent, I say, as if I knew nothing of their false Accusations, or as if I were not able to confute them.

15. For in thee, O LORD, do I hope: thou wilt hear, O Lord my GOD.  
15. For, notwithstanding all my Sins, and thy fore Displeasure which I feel against them, I have a good Hope in thee, O LORD, that thou wilt plead my Cause. I leave them therefore to thee, O LORD, who art the righteous Judge; and as thou hast in Justice afflicted me, so wilt thou, I doubt not, make them know that they have wrongfully charged me.

16. For I said, *Hear me*, least *otherwise* they should rejoyce over me: when my foot slippeth, they magnifie *themselves* against me.  
16. I still conclude with my self, that, as bad as I am, and as low as thou hast laid me, thou wilt not think fit to let them insult over me, and brag that they have got the better of me.

17. For I *am* ready to halt, and my sorrow is continually before me.  
17. As they are in danger now to do; for I am so weak every Way, that I am ready to fall; and have nothing but a sad Prospect of Ruin before my Eyes.

18. For I will declare mine iniquity; I will be sorry for my sin.  
18. I know and do confess, that I have deserved it by my Iniquity: which when I consider, (and nothing else,) I have reason to fear the worst that they can do unto me.

19. But mine enemies *are* lively and they are strong: and they that hate me wrongfully are multiplied.  
19. And what cannot they do, who, while I lie in this weak and miserable Condition, are Flourishing and Prosperous, Strong and Mighty; and by false Rumours, make me still more odious to the Multitude, and increase their Forces against me.

20. They also that render evil for good, are mine adversaries: because I follow the thing that good is. 20. With which are joined, even those whom I have highly obliged; who do not think it bad enough not to be my Friends, but are become my Adversaries, for no other Reason, that I can find, but because I make a Conscience of what I do, and faithfully study, and earnestly seek the Good of all this Kingdom.

21. Forfakeme not, O LORD: O my God, be not far from me. 21. I humbly therefore betake myself to thee, O LORD, beseeching thee, that thou wilt not desert me, as they have done. O my God, who hast been very gracious to me on sundry Occasions, and seest that I still depend entirely upon thee, let not my Sins make thee to abandon me.

22. Make haste to help me, O LORD my salvation. 22. But rather let my Misery and the imminent Danger I am in, move thee speedily to relieve me. Deser no longer, O LORD, whose Property it is to deliver those who have none to help them, and trust in thee alone, as I now do, for Safety and Preservation.

## P S A L. XXXIX.

To the Chief Musician, to Jeduthun. A Psalm of David.

## A R G U M E N T.

*It is thought by some, that this Psalm (which David delivered afterward to Jeduthun, an excellent Musician, and Governour of the Musick in the Tabernacle, 1 Chron. XXV.) was made upon the same Occasion with the foregoing. And so in Part it was; for though there is little Reason to think that he was still sick when he composed it, (as they imagine;) yet his Enemies, it is manifest, pressed him sorely. And the Consideration of the flourishing Condition wherein they were, though very wicked, (whilst he, a pious servant of GOD, was lamentably afflicted,) put him into some Commotion, notwithstanding his Resolution to the contrary; till the thoughts of the Shortness of Man's Life, and consequently of his Sufferings, and how easy it was for GOD to cut off his Enemies, composed his Spirit again, and made him patient, and contented with his present Condition.*

So.

So that this Psalm seems to me to be rather of the same kind with the XXXVIIth, than the XXXVIIIth. Only there David gives Counsel to others, after GOD had delivered him from many Persecutions, to be patient by his Example: but here he himself puts that Counsel in Practice, (perhaps when the Rebellion of Absalom renewed his Trouble, which is the Opinion of Theodoret) though he shews it is very difficult, on some Occasions, not to be very much disturbed at wicked Mens Prosperity, and good Mens Affliction, especially when it comes to be a Man's own Case, under some grievous Calamity.

1. **I** Said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

XXXVII.) to be more inoffensive in all my Actions; and especially to watch over my Tongue, and to lay the strictest Restraint upon it, that no undecent Complaint, no irreverent Discourse about God's Providence, no, nor any intemperate Speeches against my Adversaries, should proceed out of my Mouth, 2 Sam. XVI. 8, 13.

2. I was dumb with silence, I held my peace, even from good, and my sorrow was stirred.

of breaking out into impatient Language against my unjust Accusers, that I would not so much as vindicate my self, and clear my Innocence. Though the Truth is, while I thus denied all Vent to my inward Griet, (which I could not quite suppress) it was the more increased.

3. My heart was hot within me, while I was musing the fire burned: then spake I with my tongue.

grew so great at last, that it could no longer be pent up; but,

1. **I** T is a very great Provocation to Anger and Discontent, to see the Wicked still continue Prosperous, and to hear how they abuse and calumniate me. But I resolved with my self not to be vexed at it; but rather to take care, as I have exhorted others, (Psal.

2. And this purpose I kept for some Time so stedfastly, that I spake not a Word either good or bad, but remain'd like a dumb Man in perfect Silence; being so afraid

of breaking out into impatient Language against my unjust Accusers, that I would not so much as vindicate my self, and clear my Innocence. Though the Truth is, while I thus denied all Vent to my inward Griet, (which I could not quite suppress) it was the more increased.

3. For though I said nothing, yet I could not chuse but have many sad Thoughts of the Injuries I suffered; and musing long upon them, and upon the Impunity of those who committed them, my Sorrow

but, burning like a Fire with vehement Heat in my Breast, it broke forth into such expressions as these:

4. LORD, make me to know mine end, and the measure of my days, what it is: *that* I may know how frail I am.

have an end; that I may be the less concern'd about the Miseries I endure, which will end together with it.

5. Behold, thou hast made my days as an hand breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

(as my Enemies may do) in the Height of his Prosperity, and most flourishing Condition: For he never so settled as he thinks in his Greatness, it is certain he is mere Emptiness and Vanity.

6. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

if he get any thing, alas! it is to very small purpose; for after all the Pains he hath taken to heap up Wealth, he hath no certainty whether he shall live to enjoy it; no, nor whether his Son, or his Kindred (for perhaps a Stranger, nay, his Enemy) shall possess it.

7. And now, Lord, what wait I for? O LORD, with thy gracious Assistance, not to trouble my self so much as I have done about these vain and uncertain Things: for what is there even in a Kingdom, that I should desire and expect it impatiently, which may so soon be lost again? I have done with all these empty Hopes, and content my self with this alone; that thou wilt not forsake me, but be my gracious God, and chuse what is best for me.

4. LORD, I do not murmur nor repine at my Sufferings; but that I may be able to bear them still patiently, make me sensible, I humbly beseech thee, how short this frail Life is, and how soon it will

5. And it is strange I should forget it, seeing it is so apparent thou hast circumscribed my Days within a very narrow Compass, and that, compared with thy eternal Duration, they are just nothing. Besides, there is no Man so strong, so firm, but he may die in an instant,

6. What an imaginary thing then is the Life of Man? who promises himself mighty Matters, but hath no more than the Image and Shadow of them in his Brain; for on a sudden he himself vanishes, and is gone: yet for these he makes a lamentable bustle and stir, whereby,

7. And therefore I am resolved, O LORD, with thy gracious Assistance, not to trouble my self so much as I have done about these vain and uncertain Things: for what is there even in a Kingdom, that I should desire and expect it impatiently, which may so soon be lost again? I have done with all these empty Hopes, and content my self with this alone; that thou wilt not forsake me, but be my gracious God, and chuse what is best for me.

8. Deliver me from all my transgressions, make me not the reproach of the foolish.

who are so foolish, that they understand not thy Meaning in these Afflictions which have befallen me, but imagine thou hast cast me off, may not make me their Laughing-stock, nor mock at my Reliance on thee, and patient Submission to thee.

9. I was dumb, I opened not my mouth: because thou didst it.

thy Justice, by whom every thing is ordered: (2 Sam. XVI. 10.) and this Cause, and justifying

10. Remove thy stroke away from me: I am consumed by the blow of thine hand.

ish Reproaches;) because I cannot long subsist under such a Burthen, as hath already taken away all my Strength from me.

11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. See- lah.

way like a Garment wonder; for the greatest of Men, as well as the meanest, are but mere Vanity.

12. Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

8. And, first, I hope thou wilt forgive me all those Sins, which have justly deserved these heavy Punishments: and then, shew me so much Favour, that wicked Men,

9. For I did not complain, but silently endure their intolent and scurrilous Language, together with all my other Sufferings; reverencing they interpreted to be yielding the their Proceedings against me.

10. May it please thee therefore, who hath inflicted sore Judgments on me, at length to remove them: put a speedy end to them; (if

thou intendest to confute their foolish Reproaches;) because I cannot long subsist under such a Burthen, as hath already taken away all my Strength from me.

11. And indeed, who is able to contend with thee, if thou wilt not graciously remit the Punishment we deserve? For when thou chastisest Man, (in any of those Ways whereby thou hast threatned to re- buke his Extravagance,) his Wealth,

his Power, and whatsoever else he hath that is valuable, moulders away like a Garment that is moth-eaten: and it is no wonder; for the greatest of Men, as well as the meanest, are but mere Vanity.

12. But let even this move thee, O LORD, to grant my Petition which I make for Pardon, and Release from this Chastisement. Because I am so frail, (as all my Fore-fathers were;) and our Time here is so very short, that I am more like a Stranger and Sojourner

in this Country, than an Inhabitant or LORD of it; (as I lately thought my self:) therefore grant my earnest Request: and when I say nothing, but silently submit to thy Correction; let my Tears speak for me, and prevail with thee for some Mercy.

13. O spare me, that I may recover strength before I go hence, and be no more.

13. Forbear me, I beseech thee, and do not proceed thus to afflict me: but repair the Decays that are in my Strength, and let the very few Days I have to live be more peaceable; that, free from the Disturbance my Enemies give me, I may do thee some small Service before I leave the World, and have nothing to do in it any more.

## P S A L. XL.

To the Chief Musician. A Psalm of David.

### A R G U M E N T.

*A Psalm of David directed to the Chief Master of Music, for the Use of the Tabernacle. Wherein he thankfully acknowledges GOD's Goodness to him, in delivering him from some great Danger (it is not certain what: but may be applied either to the Distress he was reduced into by his Enemies, as we read in the Psalm foregoing; or to the Sickness GOD had inflicted on him; or to both, mentioned Psalm XXXVIII.) And then declares his Resolution to serve GOD faithfully and chearfully, in such Words as may be better applied to Christ's readiness to do the Will of GOD, though it were by dying for us.*

*But it seems this Deliverance was not so compleat, but that still he was infested with many Enemies; and therefore in the latter Part of the Psalm he commends himself still to GOD's merciful Providence: beseeching him to finish what he had begun, by continuing to be his Deliverer.*

1. I Waited patiently for the Lord, and he inclined unto me, and heard my cry.

1. IT is good, I see, to persevere in Prayer, and with Constancy and Patience to wait upon the LORD; for though he hath made

me

me expect very long, yet at last he hath been graciously pleased to condescend unto me, and to grant my desire.

2. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.  
2. For when I was in the greatest Distress, and no more able to help my self than a Man who is fain into a very deep Pit, where he sticks fast also in the stiffest Clay; he not only delivered me from that present Danger, which was very dreadful; but brought me into a Place of Safety, and withal confirmed me in it, that I might not fall again into the like Extremity:

3. And he hath put a new song in my mouth, *even* praise unto our God: many shall see it and fear, and shall trust in the LORD.  
3. But have liberty in quiet and peace to meditate his Praises, and to indite a new Song in Honour of our God; who hath, to all other Benefits, added this late wonderful Preservation: which shall excite many others, when they duly consider it, to join together with me in his Worship and Service; and patiently to depend upon him, and hope in his Mercy, as I have done.

4. Blessed is the man that maketh the LORD his trust: and respecteth not the proud, nor such as turn aside to lyes.  
4. And happy is that Man, notwithstanding all the Troubles he may endure, who reposes his Confidence in the LORD alone: and neither envies the Success of insolent and deceitful Men; nor is tempted thereby to imitate them in their Pride, and in their Perfidiousness.

5. Many, O Lord my God, *are* thy wonderful works which thou hast done, and thy thoughts which *are* to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.  
5. Many are the Benefits, O mighty LORD, and my most gracious God, which thou hast bestowed upon such faithful Servants; for whom thou hast done Wonders, and still designest great and many Kindnesses, which cannot be comprehended, much less expressed, by our Weakness. Whensoever I attempt to make thee some Acknowledgment for such inestimable Favours, I find it is beyond my Power, so much as to tell the Number of them.

6. Sacrifice and offering thou didst not desire;  
6. There are no Peace-offerings (whereby we are wont to testify our  
Y ; thank.

desire, mine ears hast thou opened: burnt offering and sin offering hast thou not required.

thankfulness for thy Mercies) nor any Oblations, which attend upon them, that are worthy to be presented unto thee: or are a fit Expression of our Gratitude for so many and so great Benefits as I have received from thee. A ready and constant Obedience to thee, in thy faithful Service, is far more acceptable; to which, as I am by Nature tyed, and thou hast by thy Mercies strongly engaged me, so I do freely consent, and chearfully devote my self (as the Lord CHRIST hereafter will do entirely :) If I should add all other Kinds of Sacrifice, whole Burnt-offerings and Sacrifices for Sin, I see of how little Value they are with thee.

7. Then said I, Lo, I come: in the volume of the book it is written of me. 7. And therefore when I thought what thou mightest justly expect from me, after this great Deliverance, immediately I said (as if I had heard thee calling upon me, to do thee some extraordinary Service) behold I come to make an Offering of my self unto thee (as the Lord CHRIST will do, even of his very Blood.) For so the Book of the Law requires; (wherein this Sacrifice of CHRIST is more plainly described.)

8. I delight to do thy will, O my God: yea, thy Law is within my heart. 8. That I should do what is pleasing and acceptable to thee, O my God, (as the Lord CHRIST will do most perfectly) though it be never so difficult and troublesome to me: And so I will most gladly, with all my Soul: for there thy Law is written, and not only in my Book, (*Deut. XVII. 18, 19.*)

9. I have preached righteousness in the great congregation: lo, I have not restrained my lips, O Lord, thou knowest. 9. And as an earnest of it, I have already proclaimed to all thy People, in their full Assemblies, what great Obligations I have unto thee: Behold, O LORD, I appeal to thee, who canst not be deceived, how forward I have been to offer to thee, on all Occasions, this publick Sacrifice of Praise, for all thy Benefits bestowed upon me.

10. I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy sal- 10. I have not thought it sufficient to meditate alone by my self upon thy Loving-kindness, which hath mightily affected my Heart; but I have made known to others, how

salvation : I have not concealed thy loving kindness, and thy truth from the great congregation.

People, in their most Festivals.

11. With-hold not thou thy tender mercies from me, O LORD : let thy loving-kindness and thy truth continually preserve me.

and Deliverance from

12. For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

how many Hairs I have on my Head, than how many Troubles I suffer; so I am ready to faint under the Burthen of them.

13. Be pleased, O Lord, to deliver me : O Lord, make hast to help me.

humble Boldness to speedily.

14. Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame, that wish me evil.

15. Let them be desolate for a reward of

how faithfully thou hast performed thy Promises, in the wonderful Deliverance thou hast lately given me: this singular Kindness and Fidelity, I have openly published to all thy frequent Assemblies, at the solemn

11. Be thou pleased, O mighty LORD, as readily, openly, and abundantly to express thy tender Mercy towards me: Let that Loving-kindness and Faithfulness, which I have so much magnified, be ever seen in my continued Preservation

all future Dangers.

12. For I am not yet so completely Happy, but that I see my Enemies are so busie in contriving more Mischief against me; that Dangers without Number surround me. And indeed my Sins are so many, that it is but just I should feel the Fruit of them in multiplied Punishments; which have suddenly seized on me, and grown to such a Number, that as I may sooner tell

13. Till I think of thee, O LORD, who I hope wilt be still pleased to deliver me; yea, thou hast been so very good to me, that I take the beseech thee, O LORD, to deliver me

14. Let them all be alike most shamefully disappointed that restlessly endeavour to take away my Life: Defeat them, and put them to Flight, with open Disgrace, whatsoever they be that study to do me any Mischief.

15. Let utter Desolation be the Recompence of all their shameful

of their shame, that say unto me, Aha, aha. Deeds, whereby they thought to have exposed me to Shame; when they insulted over me, and made a mock both of my Affliction, and of my Trust in thee.

16. Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified. 16. But let all those that depend on thee alone, and seek for safety by no other means but those which thou allowest, have perpetual Cause to rejoice in thee exceedingly: Let such as expect and delight to see thee appear for the Deliverance

of thy People, never cease to say, The LORD be praised; let the Glory of his wonderful Works be every where published and extolled.

17. But I am poor and needy, yet the Lord thinketh upon me: thou art my help and deliverer, make no tarrying, O my God. 17. As for my self, this is my never-failing Comfort, that though I am stript of all, and quite destitute of humane Help, yet the LORD takes Care of me, and consults my Good: And it is sufficient that thou LORD art my GOD, on whom

I depend for Relief and Deliverance; O delay not to send it to me.

## P S A L. XLI.

To the Chief Musician. A Psalm of David.

### A R G U M E N T.

*Though some will have this Psalm to have been composed by David, and delivered to the Chief Master of Musick, only upon Occasion of that great Strait, into which he was brought by the Rebellion of his Son Absalom; yet it is the more common Opinion, and seems more probable, that he had been also lately very sick. And then finding, by sad Experience, what an Aggravation it was of his Affliction, to see his Enemies so barbarous as to rejoice at it, and wish his Death; nay, his Friends, especially some one particular Friend (who was a Type of the Traitor Judas) not only take no pity on him, but prove false and perfidious to him: He, in the first Place, highly commends and blesses that Temper of Mind, which*

*which inclines Men to be pitiful and compassionate to those that are Sick, and assures such Persons that they shall feel the happy Fruits of it ; and then complains most heavily of their Inhumanity, who insulted over him in his Calamity, and with reproachful Words, and vile Calumnies exasperated the Grief of his Mind. On which he hoped GOD, who loves merciful Men, would take Compassion, and put him into a Condition to chastise their Insolence.*

1. **B**lessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The LORD will requite his Kindness, and send him the like Succour and Relief when he falls into any Danger.

2. The LORD will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

not suffer them to have their will on him.

3. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

thou wilt remarkably requite his officious Care about the Sick, (whose Bed he was wont to turn and smooth for his softer Repose) by giving him Ease and Refreshment during his Weakness, till thou change it again into Health and Strength.

4. I said, LORD, be merciful unto me: heal my soul, for I have sinned against thee.

Igent in this Duty, *Psal. XXXV. 13, 14.*) and do not deal

1. **H**appy is that tender hearted Man, who, prudently considering it may be his own Condition, doth not despise, but visit the Sick, especially such as are poor, and takes care to comfort and relieve them.

2. In sickly Times, or other publick Calamity, the LORD will preserve his Life; and more than that, will make him live in Prosperity upon the Earth; which when the Envy and Hatred of his Enemies endeavour to destroy, the LORD will disappoint them, and

3. Or if any Sickness (as no Man can expect always to be in Health) bring him into such a languishing Condition, that he cannot help himself, the LORD will support him, and give him Patience: Then

4. In confidence of this, I myself, when I was sick, addressed my Prayer unto the LORD, and implored his Mercy, saying, Take pity upon me, (who have not been negligent in this Duty,

deal in strict Justice with me ; but though I have been a grievous Offender, and so deserved a heavier Stroke, graciously pardon all that I have done amiss, and restore me again to my former Health.

5. Mine enemies speak evil of me : When shall he die, and his name perish ? 5. I am the fitter Object of thy Compassion, because my Enemies have none at all ; but to the Affliction which thou hast laid upon me, add their Defamations, and imprecate more Evils to befall me : for nothing will satisfy them but my death ; which they impatiently long to see, and hope to bury my Reputation together with me.

6. And if he come to see me, he speaketh vanity : his heart gathereth iniquity to it self, when he goeth abroad, he telleth it. 6. If any of them indeed come to see me, he seems to be sorry for me, and condoles with me ; but there is nothing but Fraud and Deceit under these fair Words which he bestows upon me : for all the Time that he either counsels or comforts

me, or makes any Promises of what he will do for me, he is hatching some Mischief in his Heart against me, from what he can gather out of my Words, or Actions, or Disease ; and as soon as he is out of my Doors, he spreads it abroad among his Companions, to encrease their Hatred, or their Contempt of me.

7. All that hate me, whisper together against me : against me do they devise my hurt. 7. Which discovers it self in their private Assemblies, where they secretly confer together how to undo me : they have no other Business there, but to contrive what Use they shall make of his Information for my Ruin.

8. An evil disease, say they, cleaveth fast unto him : and now that he lieth, he shall rise up no more. 8. This is the Time, say they ; for now God hath met with him, and punish'd his heinous Sins with a grievous Disease ; which sticks as fast to him, as our Reports, (which the People believe, and he will never be able to confute) and hath laid him so low, that he cannot possibly recover.

9. Yea, Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me. 9. And, which is still more Afflictive, the Man with whom I never had any Quarrel, but rather used as a Friend ; he in whom I reposed the greatest Confidence, (2

*Sam.*

*Salm. XVI. 23.)* who was one of my Family, and was maintain'd by my Service, hath in a brutish manner, not only forsaken me, but (like a Horse that kicks at him that feeds him) contemptuously lifted up himself against me.

10. But thou, O LORD, be merciful unto me, and raise me up, that I may requite them. 10. But all this doth not discourage me when I think of thy Mercy, O LORD, which as I most humbly implore, so thou art wont to shew to those that are merciful. I am not so low (*v. 8.*) but, contrary to their Expectation, thou art able to raise me up, and restore me to my Throne, from whence they have driven me; and then I shall punish them according as my Office, and their Wickedness requires.

11. By this I know that thou favourest me, because mine enemy doth not triumph over me. 11. And truly I take this to be an Argument of thy kind Intentions towards me, that hitherto thou hast marvelously preserved me, both in this Sickness and in all other Dangers; so that my Enemy hath missed the Triumph he hoped for in my Ruin.

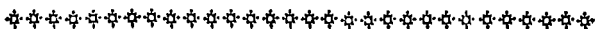
12. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. 12. The Triumph belongs to me, who thankfully acknowledge, that thou hast supported me, and defended my Innocence: thou hast taken such a special Care of me, that I hope I shall serve thee all my Days without interruption, in that Office thou hast committed to me.

13. Blessed be the LORD GOD of Israel, from everlasting, and to everlasting. Amen, and Amen. 13. For which, and all other his Benefits, let the great LORD of all the World, the GOD of *Israel*, whom he hath chosen for his own peculiar People, be most heartily blessed and praised: let him be blessed throughout all Generations, as long as the World shall last, and unto all Eternity: Let him be blessed; let him be blessed; (again and again I repeat it with most fervent Affection) and let all his People concur with me in these Desires, and with one Consent accompany me with their joyful Acclamations, saying, The LORD be praised, the LORD be praised.

*The End of the First BOOK.*

The

# The Second Book of *Psalms*.



## P S A L. XLII.

To the Chief Musician. *Maschil*, for the Sons of *Korah*.

### A R G U M E N T.

*Here begins the Second of the Five Books of Psalms, according to the Hebrew Division. All those of the former Book, except Four, have the Name of David prefixed to them, as the Author of them: and so were put together by him that collected them into one Volume. But in this Second Book, the first Part of it consists of Psalms intituled to the Sons of Korah; as several learned Men understand the Inscriptions: who imagine that some holy Men among them composed these Psalms in the Time of the Captivity. But I shall follow our English Translation, and take this Psalm (as the LXX. and the vulgar Latin do) to be directed to the Sons of Korah, to be set or sung by them, under the Chief Master of Musick in the Tabernacle. And then there is little question to be made, but David indited this, and some of the Psalms, which have this Title: as it is certain he did most, if not all, of those that are contained in the latter Part of this Second Book, from Psalm the Fiftieth, to the End of the LXXII. And this present Psalm, with that which follows, seems to have been penned, either when he was under the Persecution of Saul, or (which is more probable) when he was driven again from the House of GOD by Absalom. Which sad Condition he bewails with a great Mixture of Grief, for his Banishment from those sweet Enjoyments he had there; and of Hope to be restored to them again.*

*This Psalm is the Second of those XIII. which are called Mischil (see Psal. XXXII.) by some here taken to be an Epithet of the Master of Musick, who taught or instructed the Sons of Korah very skilfully.*

1. **A**S the hart panteth after the water-brooks, so panteth my soul after thee, O GOD.

1. **T**HE hunted Deer doth not long more earnestly, and cry more loudly for the Brooks of Water, to quench her Thirst; than my Soul doth for the happy Enjoyment of thee, my God, in the publick Solemnities; from whence I am driven by those that seek my Life.

2. My soul thirsteth for GOD, for the living God: when shall I come and appear before God?

2. It is not my Throne of which I am so desirous, as the Place where thou my GOD dwellest: who art the eternal Spring of Life and Comfort, which no other God can communicate. O how vehemently doth my Soul long for thee; and how tedious doth the Time of my Banishment from thee seem! O when shall I see that happy Day, wherein I shall be restored to the Liberty again of presenting my self before thee in thy Tabernacle?

3. My tears have been my meat day and night, while they continually say unto me, *Where is thy God?*

3. There I was wont with great Delight to feast with thee; but now my Appetite fails me to my daily Food: instead of which, my only Satisfaction is in Tears; to which I have wholly abandoned my self. For what can be more grievous than to hear them say, I am abandoned by thee? (2 Sam. XVI. 7, 8.) and to be continually reproached and derided with this taunting Question, What is become of thy God, of whose Favour thou wast wont to boast?

4. When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of GOD: with the voice of joy and praise, with a multitude that kept holy-day.

4. O what a sad Thought is it, to call to Mind those pleasant Days, which are past and gone! particularly when I brought the Ark to thy Dwelling-place, with the joyful Shout of all thy People: who in a pompous Manner accompanied me with their Praises and Thanksgivings at that Festival Solemnity, (1 Chron. XV. 25, 28.) It even breaks my Heart with Grief to remember

this Thing, and all the other Sacred Times, when before this Banishment, we met together at thy House to worship and acknowledge thee for all thy Benefits.

5. Why art thou cast down, O my soul, and why art thou disquieted

5. And why may I not expect the like again? It is true, my Soul, these are very sad and melancholy

Re-

quieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.

Reflections; but must I therefore be utterly dejected? Is there any Cause that Anxiety of Mind should make thee so tumultuous, as if all Hopes of this Felicity were lost for ever? Trust in God, and patiently wait upon him: for the Time will come when I shall go to his House, and praise him still for his Favour towards me: in delivering me from this as well as all my former Afflictions.

6. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

6. O my most gracious God, thou seest how I chide my self for it; and yet I am overcome with Grief, and should be quite oppressed, while I am forced to hide my self in this Wilderness beyond *Jordan* (2 Sam. XVII. 22, 29.) and wander up and down in these solitary Mountains, far distant from thy Tabernacle: did I not comfort my self with the Thoughts of thy Goodness and Power; whom I have served there.

7. Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.

7. I am fallen into a bottomless Depth of Miseries; which follow one upon another, as if the former invited the next to succeed it: they gush in upon me, by thy Appointment, with such Violence, as out of a Cloud. I am tossed like one upon a tempestuous Sea, where the Waves rage and swell so high, that every Billow threatens to overwhelm and bury me in the Deep.

8. Yet the LORD will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

8. Yet I do not distrust the Loving-kindness of the LORD; by whose Authority this Tempest shall be appeased. He will in much Mercy order and dispose Things so, that Night and Day I shall have perpetual Cause to sing his Praise: and therefore I will commend my self to him continually, who is the Author of my Life; and beseech him to preserve it.

9. I will say unto God my rock, Why hast thou forgotten me? why go I mourning, because of the

9. I will take the Boldness also to expostulate with him, saying; O God, I have alway made thee my Refuge; and thought my self safer under thy Protection, than if

the oppression of the enemy? I had been in the strongest Fortrefs: why then dost thou delay thy Help, as if thou tookest no farther Care of me? why do I still continue in that mournful Condition, wherein I left Jerusalem, (2 Sam. XV. 30.) and have no Relief from this grievous Oppression of the Enemy?

10. *As* with a sword in my bones, mine enemies reproach me: while they say daily unto me, where is thy God? O how cutting are their Reproaches! how deeply do they wound my Soul! It is like a Stab to the very Heart, to hear them say in their daily Jeers, what is become of thy God, in whom thou trustedst? why doth he make no more hast to send thee Deliverance?

11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who* is the health of my countenance, and my God. 11. But it better becomes me to expostulate with my self, than with thy Majesty. And therefore I ask my self again; O my Soul, why art thou thus sadly afflicted; why do these things so miserably torment thee, and disturb thy quiet? Since there is hope in God, that I am not utterly banished from his Presence; but shall return to his House again

to praise him. On whom I fix my Eyes as my only Saviour, (for hitherto he hath been my most gracious God) who will pull off my Mourning Apparel; and make Joy and Gladness take place of Sorrow and Sadness in my Countenance.

## P S A L. XLIII.

### A R G U M E N T.

*This Psalm, in all probability, was composed by the same Author with the former; (and accordingly the LXX expressly ascribe it to David) and upon the same Occasion, when he was driven by Absalom (who drew the whole Kingdom into his Conspiracy, (2 Sam. XV 10, 13, &c.) from the House of GOD, which he loved more than his own Palace. Thither therefore he desires to be restored, and expresses his hope of it, in the very same Words that he did in the Psalm foregoing.*

1. **J**UDGE me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man.

ceñce, and defend me from their Violence. O deliver me from that deceitful Man, who pretended Devotion, when he went to make an Insurrection; (2 Sam. XV. 7, 10.) deliver me from the crafty Counsel, which *Ahitophel* gives him; and from the open Force, whereby he seeks injuriously to take away my Life, *Ibid.* XVII. 1, 2.

2. For thou art the God of my strength, why dost thou cast me off? why go I mourning, because of the oppression of the enemy?

the forest Agonies, to see my self for the present so deserted by thee, that I can do nothing but bewail the forlorn Condition, and the miserable Straits, into which the Enemy hath reduced me, (See *Psal.* XLII. 9.)

3. O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy Tabernacles.

that depend on thee, let thy Almighty Power, in much Mercy lead and conduct me: let it go along with me, and give me the Victory over them; and bring me back again unto thy holy Mountain, where thou hast fixed thy Dwelling-place.

4. Then will I go unto the Altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

but when I am alone, entertaining my self with my Harp, I will praise thy Mercy, and Faithfulness, and Power,

1. **O** GOD, the supreme Judge of the whole World, I appeal to thee, in this Contest between me and a seditious People; who, void of Piety and Humanity, are risen up in Rebellion against me: beseeching thee to vindicate my Inno-

ceñce, and defend me from their Violence. O deliver me from that deceitful Man, who pretended Devotion, when he went to make an Insurrection; (2 Sam. XV. 7, 10.) deliver me from the crafty Counsel, which *Ahitophel* gives him; and from the open Force, whereby he seeks injuriously to take away my Life, *Ibid.* XVII. 1, 2.

2. For I have none to flee unto for safety and protection, but thee alone; who hast ever hitherto been my mighty Deliverer, and art now my only Support: And therefore I hope thou wilt make hast to help me; because it puts me into

the forest Agonies, to see my self for the present so deserted by thee, that I can do nothing but bewail the forlorn Condition, and the miserable Straits, into which the Enemy hath reduced me, (See *Psal.* XLII. 9.)

3. I am beset with mighty Armies, and have nothing to oppose to them, but thy Favour and thy Faithfulness: O send forth the blessed Effects of them, and, according to thy Promises to those

that depend on thee, let thy Almighty Power, in much Mercy lead and conduct me: let it go along with me, and give me the Victory over them; and bring me back again unto thy holy Mountain, where thou hast fixed thy Dwelling-place.

4. Then will I faithfully perform my Promises unto thee; and the first Thing I do, shall be to go to thy Altar with Sacrifices of Thanksgiving to thee, the Author of my Joy and Triumph: which shall not cease with that publick Service;

O GOD, my righteous Judge; who graciously protectest the innocent, and defendest those that cannot right themselves.

5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, *who is* the health of my countenance and my God.

5. I doubt not of it; and therefore be no longer dejected, O my Soul: why should'st thou give thyself any farther disquiet, and trouble thyself with tumultuous Thoughts? Hope in God to see better Days; and believe the Enemy hath not so block'd up the Way to his Tabernacle, but God will open it again, and give me liberty to go and sing Praises there unto him; from whom alone as I expect Deliverance, so he (who hath always been my most gracious God) will turn my Mourning into Joy, and let my Countenance be dejected no more.

P S A L. XLIV.

To the Chief Musician, for the Sons of *Korah*. *Maschil*.

A R G U M E N T.

*This is the third of those Psalms called Maschil, (see Psal. XXXII.) and the second of those directed to the Sons of Korah, (see Psal. XLII.) but doth not seem to have been composed by David, as the two foregoing were: For in his Days they were not oppressed by foreign Enemies, as the Psalmist here complains, in the Name of the whole Church, they were to such a Degree, that some of them were made Slaves, others killed, and all of them become a Reproach. Yet I do not think it was composed in the Captivity of Babylon, (much less in the Persecution by Antiochus, as Theodoret thinks, when these Inspirations were ceased) but before that Time, though long after David's Days, while their Kingdom was as yet standing, and they had some Forces remaining, though GOD did not bless them with Success, &c.*

*And if we will fix upon any particular Time, and not content our selves to know in general, that it was penned when the whole Nation was in great Distress, I can find none so likely as the Days of Hezekiah; who was a pious Reformer of that Church,*

and had restored the Divine Service according to the Law of Moses, and the Ordinances of David, (2 Chron. XXIX. 3, 4, 12, 25.) and taken care the Priests and Levites should not only do their Duty, but have their Tythes paid them punctually, &c. (2 Chron. XXX, XXXI.) and yet notwithstanding was invaded by the King of Assyria. Who did not merely make some Inroads upon them, and carry away a great many People (as had been done before his Time, 2 Chron. XXIX. 9.) but took all the fenced Cities, and came before Jerusalem with a great Army, 2 Kings XVIII. 13, 17. Isa. XXXVI. 1. In this Strait that good King (or some other Divine Person, 2 Chron. XXIX. 25.) indited this Psalm; wherein he remembers what GOD had done for their Ancestors; and considering he was still their King, thought they might have hoped for the like Victories, of which they could not but still boast and glory. But alas! it fell out quite contrary; for when they expected his help, he delivered them up into their Enemies Hands, and that when they were the true Worshipers of him, and for his sake were slain all the Day long. The Consideration of which, he hoped, would move GOD at length to take Compassion upon them, and arise for their Deliverance.

This is the best Account I can give of this Psalm, which I shall follow in my Paraphrase. And we need not scruple to think there were Psalmodists in Hezekiah's Days; for after that we find this Gift remained with the Prophets. For instance, it is visible in Habakkuk; who composed a Prayer after the manner of David's Psalms, as we read in the last Chapter of his Prophecy: Where there are several Words, which are to be met withal no where but in the Book of Psalms; such as Sigionoth, Selah, and Neginoth.

1. **WE** have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

1. **WE** have been certainly informed, O LORD, by our Fathers, and we believe what they have told us not only concerning the wonderful Works thou didst in their Times, but in the Ages long before them; as our Ancestors that lived in those Days have recorded.

2. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people; and cast them out.

till they were forced themselves to thrust them out, *Exod. VI. 1. XII. 33.*

3. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

People) but merely towards them.

4. Thou art my king, O God, command deliverances for Jacob.

vereyn, my Governour, and Protector; and humbly beseech thee that thou wilt now in this sore Distress vouchsafe to deliver (for alas! it is not in my Power, though thou canst as easily as speak a Word, deliver) the Posterity of those for whom thou hadst so great a Favour.

5. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6. For I will not trust in my bow, neither shall my sword save me.

(as they slander me, *2 Kings XVIII. 20.*) in my Arms; no hope to be delivered from this dreadful Invasion by any Forces that I can raise:

2. How thou didst by thy Power expel the *seven* Nations out of the Land of *Canaan*, and settle in their stead thy People *Israel*, whom thou didst transplant thither from among the *Egyptians*; upon whom thou inflictedst the sore Plagues,

3. This is to be ascribed to thee alone, and not to their Strength and Valour: Such a speedy Conquest was not gained by the Force of Arms, but by thy mighty Power and glorious Presence; which thou wert pleased to afford them, not because they had obliged thee by their meritorious Services, (for they were a murmuring and refractory out of thy Love and good Will to-

4. And thou, O God, who didst such astonishing Things for them, art still the very same Almighty Being; whom I honour as my So-

5. If thou would'st but appear for us, the most powerful Enemies should not be able to stand before us: But (as thy Servant *Moses* foretold, *Deut. XXXIII. 17.* O fulfil that gracious Promise) we should overthrow and trample under foot all that oppose us.

6. It is thou alone must do it, as thou didst for our Forefathers, when thou broughtest them into *Canaan*: For I have not the least Confidence

7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

shamefully disappointed those whose hatred armed them against us.

8. In God we boast all the day long : and praise thy name for ever. *Selah.*

our and Deliverer, who hath wrought wonderful Things for us and for our Forefathers : This is our only Comfort and Security, which gives us Hope that we shall praise thee for relieving us in this Distress, and that all Posterity shall praise thy Power and Goodness.

9. But thou hast cast off, and put us to shame : and goest not forth with our armies.

now our Portion ; and thou hast withdrawn that gracious Presence, (v. 5.) wherewith thou wast wont to conduct and accompany

10. Thou makest us to turn back from the enemy : and they which hate us spoil for themselves.

are forced to flee before them, and shamefully leave our Camp, to be a Spoil

11. Thou hast given us like sheep appointed for meat : and hast scattered us among the heathen.

12. Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

easily, and their Lords look upon them as unprofitable Wretches ; by whose sale they do not enrich themselves, but only seek to be rid of an useless Burthen.

7. But by thee, O LORD, of whose Goodness we our selves, as well as those before us, have had Experience ; for thou hast often rescued us from our Enemies, and

8. In this we glory, and make our boast continually, that we have such a King, such a mighty Saviour and Deliverer, who hath wrought wonderful Things for us and for our Forefathers : This is our only Comfort and Security, which gives us Hope that we shall praise thee for relieving us in this Distress, and that all Posterity shall praise thy Power and Goodness.

9. But for the present thou art so far from being our Defender, that thou hast exposed us to the Will of our Enemies : the Shame which was wont to fall on them, (v. 7.) is now our Portion ; and thou hast withdrawn that gracious Presence, (v. 5.) wherewith thou wast wont to conduct and accompany our Armies.

10. We have lost the Courage wherewith thou didst formerly inspire us, and cannot defend our Cities and Fortresses : But instead of pushing down our Enemies, (v. 5.) are forced to flee before them, and shamefully leave our Camp, to be a Spoil to them that hate us.

11. And some of us they kill in the Pursuit, without any Mercy, like Sheep appointed for the Shambles : others they carry Captive, and disperse them among strange People, 2 Chron. XXIX. 9.

12. Where being disowned by thee, they are become so contemptible, that they are sold as the vilest Slaves, who are nothing worth : Thou hast parted with them very

13. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14. Thou makest us a by-word among the heathen: a shaking of the head among the people.

they would express the Wretchedness of any Person, say, He is viler or more miserable than a Jew; and when they say nothing, they signify by the scornful Motion of their Heads, their contempt and derision of us.

15. My confusion is continually before me, and the shame of my face hath covered me:

16. For the voice of him that reproacheth and blasphemeth by reason of the enemy and avenger.

Countenance is full of Disdain and Scorn, and threatens farther Mischief to us.

17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

thee, and violate that Covenant, whereby we are engaged to worship thee alone.

18. Our heart is not turned back, neither have our steps declined from thy way.

not hitherto proved

19. Though thou hast sore broken us in the place of dra-

13. This hath made us that remain to be so cheap in the Eyes of all our Neighbours, who do not only despise, but reproach and vilify us; for we are grown ridiculous to them that are round about us, and they make a Scoff of us.

14. Thou hast brought upon us the Curse pronounced by thy Servant Moses, (*Deut. XXVIII. 37.*) for we are become a By-word among the Heathen; who, when

they would express the Wretchedness of any Person, say, He is viler or more miserable than a Jew; and when they say nothing, they signify by the scornful Motion of their Heads, their contempt and derision of us.

15. I cannot open my Eyes, but the Tokens of our Disgrace present themselves before me; which hath made me so ashamed, that to hide it, I do not willingly shew my Face.

16. For I can hear nothing neither but reproachful Words against us, and blasphemous Words against thee: (*2 Kings XIX. 3, 23.*) from that insolent Enemy, whose very Countenance is full of Disdain and Scorn, and threatens farther Mischief to us.

17. This great Heap of Calamities is fallen upon us, and certainly we have deserved them all: though this Comfort is still remaining, that we are not so wicked as to be moved by all this to desert

thee, and violate that Covenant, whereby we are engaged to worship thee alone.

18. We adhere still to thy Religion, though both it and we be thus vilified and persecuted, (*2 Kings XVIII. 22.*) we have such an hearty Affection to it, that we have Apostates from it.

19. No, though thou hast so shattered and broken in Pieces all our Forces; that we are in the most

dragons, and covered us with the shadow of death. most dismal and forlorn Condition : little short of utter Destruction.

20. If we have forgotten the name of our God, or stretched out our hands to a strange god: Thou knowest the Truth of this: For if there have been so much as a Design in our Hearts to revolt from thee; or we have made Prayers, when we spread out our Hands towards Heaven, unto any other God, whose Worshipers we saw so prosperous;

21. Shall not God search this out? for he knoweth the secrets of the heart. 21. How is it possible for us to conceal it from thee? or how should we escape thy Vengeance for it, who art privy to the most secret Motions that are in our Souls?

22. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. 22. And that which thou seest in Secret, our sufferings testify openly to all others: for our Constancy to thee exposes us to continual Slaughters; we prefer a shameful Death before prosperous Impiety; and rather than sacrifice to any other God, chuse to fall our selves a Sacrifice to thee.

23. Awake, why sleepest thou, O Lord? arise, cast us not off for ever. 23. And therefore we hope at last thou wilt take notice of our Fidelity; and no longer seem to neglect those that have not deserted thee. Give us leave, O God, to beg this of thee most earnestly, and to ask why thou dost not send Relief to thy afflicted Servants. Make no farther delay; but though for our Sins we have been exposed to the cruel Contempt of our Enemies, (v. 9.) own us now at length for thy People, and shew that we are not such Objects as they account us.

24. Wherefore hidest thou thy face? and forgettest our affliction and our oppression? 24. It is very grievous to us to think that they look upon us as deserted by thee; which provokes us to expostulate with thee; and to demand (in an humble manner) wherefore is it that thou givest us no Countenance? nor exprestest the least Regard to our intolerable Affliction, wherewith we are oppressed?

25. For our soul is bowed down to the dust; our belly cleaveth unto the earth. 25. For the Load of it is so great, that it hath sunk us into the most dejected Condition: wherein we lie dismayed, as Men without

without Life and Soul, having no Strength at all to help our selves.

26. Arise for our help, and redeem us, for our Deliverance; now that we for thy mercies sake. can neither do any thing for our selves, nor deserve any Thing of thee: let not thy Goodness, which hath been so famed, suffer together with us; but, for the sake of that which we and our Fathers have so often experimented, rescue us from our Miseries.

P S A L. XLV.

To the Chief Musician upon *Shoshannim*, for the Sons of *Korah*. *Maschil*. A Song of Loves.

A R G U M E N T.

*The foregoing Psalm is not more sad and mournful, than this (as Theodoret observes) is joyful and comfortable: promising the most glorious Things to them. The Author of it is not named: But it was delivered, as the former, to the Master of Musick, for the Use of GOD's Service in the Tabernacle; to be sung upon Shoshannim (by which we may understand all those Instruments that had six Strings) by the Sons of Korah, to the known Tune of Maschil, (see Psal. XXXII.) And being a Song of Loves, as the Title tells us, (alluding plainly to the Name of Jedidiah, given to Solomon by Nathan the Prophet, 2 Sam. XII. 25.) most Interpreters conclude it was composed upon the Occasion, at least, of Solomon's Marriage with Pharaoh's Daughter: who, it is most probable, was a Profelyte to the Jewish Religion.*

*Some few indeed will not allow so much as this, that there is any respect to Solomon at all in this Psalm; but only to Christ. And the Truth is, many of the Expressions in it are so Magnificent, that they can but in a very poor and low Sense be applied to Solomon and his Bride: and some of them scarce at all. Though, on the contrary side, other Expressions seem so plainly to belong to him, that they can no other Way, but by an Allegory, be applied to our Saviour. Therefore I believe that I ought not wholly to omit*

*all respect to Solomon and his Marriage in my Paraphrase: Though principally I shall direct the Psalm to Christ. It being so apparent, that no Christian can deny it, that the Mind of the Prophet, while he was writing some Part of this Psalm, was carried quite beyond King Solomon; to the great King, the Lord CHRIST. Or at least, he was guided to use Words so high, that they proved too big for Solomon: and we must say, as our Saviour doth in another Case, Behold, a greater than Solomon is here. And so the best of the Jewish Interpreters acknowledge.*

1. **M**Y heart is indicating a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

shall equal the Style

2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

yet do but faintly represent the truly Eternal Blessings, which he hath bestowed on that great King, who when he comes it shall be said, that He is in Favour with God as well as Man, (*Luke II. ult.*) and speaks as never Man spake, (*Joh. VII. 46.*) so that all wonder at the gracious Words which proceed out of his Mouth, *Luke IV. 22.*

3. Gird thy sword upon thy thigh, O most mighty: with thy glory and thy majesty.

3. Put on thy Royal Ornaments, and the Ensigns of thy Power, O most mighty Prince; and appear like thy self, in such Splendour and Majesty: as may serve for an Emblem of that most illustrious Power and sovereign Authority, wherein the Omnipotent Lord of all the World shall shew himself among Men.

4. And in thy majesty ride prosperously because of truth, and

4. And may thy Kingdom so prosper every Way, in the Planting all Virtue among thy Subjects, and terri-

1. **M**Y Heart is full of a Festival Song, which I have meditated, and am ready to utter in Praise of King *Solomon*; who is but a Shadow of that great King which we expect: In Honour of whom chiefly, I will recite what I have composed, with such fluency as of the most skilful Writer.

2. Thou, O King, art lovely above all other Persons, thy Speech is most acceptable and persuasive; because the Lord loves thee (*2 Sam. XII. 24.*) and hath therefore promised long Blessings to thee; which

and meekness, and terrify thy Enemies; that it  
righteousness: and may prove a lively Type of the  
thy right hand shall happy Government of the Lord  
teach thee terrible things. CHRIST: whose Kingdom shall

prevail over all, when he goes  
forth like a great Conquerour, (*Revel. XIX. 11.*) not to  
enslave Mens Persons, or to spoil them of their Goods,  
but to settle the true Faith among them, to make them  
humble and meek, just and charitable: And for the  
furtherance of this glorious Work, thy mighty Power, O  
LORD, shall instruct thee to do miraculous and amazing  
Things, *Luke IV. 36. V. 26.*

5. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

5. Which shall make thy Word pierce like sharp Arrows, into the Hearts of all those that oppose thy Royal Authority: and make the Nations of the Earth (far more than shall obey King *Solomon*, though many Kingdoms, *1 Kings IV. 21.*)

6. Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a right scepter.

6. O great Lord, the God of King *Solomon*, and of all those that are called Gods in Heaven or Earth; the Judge of the whole World: how weak and tottering are the Thrones of all other Princes in Comparison with thine, which shall never be subverted? It is the Glory of King *Solomon*, that God hath promised his Kingdom shall continue many Ages, *2 Sam. VII. 13.* But thou shalt Reign for ever and ever; and of thy Kingdom there shall be no end, *Luke I. 33.* Thy Laws are so just and so good, thy Government so equal and fit, that they shall be subject to no Alteration.

7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oyl of gladness above thy fellows.

7. For thou thy self also immutably lovest all Righteousness and Goodness (from which other Princes may swerve, and so bring their Kingdoms to ruine, *1 Kings IX. 4. 5. 6.*) and perfectly hatest all Impiety and Wickedness: for which Cause God the Father hath highly exalted thee, O God, above all others whom he calls his Sons; and conferred on thee such supereminent Gifts, as make a Joy among thy Subjects, far exceeding that, by whose Sound the very Earth was rent; when *Solomon*

was anointed King, and preferred above all his Brethren, 1 *Kings* I. 39, 40.

8. All thy garments *smell of myrrhe* and alces, *and cassia*; out of the ivory palaces, whereby they have made thee glad. 8. That indeed was a joyful Day; and so is this, wherein thou didst appear with great Gladness, in thy wedding Garments, brought out of the stately Wardrobes: the Odour of which is so fragrant, as if they were made of the richest Perfumes among us (and yet nothing so grateful as the Knowledge of CHRIST, which shall be spread as a sweet Odour in every Place, when he goes to espouse a Church unto himself, 2 *Corinth.* II. 14, 15, 16.)

9. Kings daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. 9. Thou wast most honourably attended by many Princely Virgins, the Daughters of Kings, (though far inferiour in their Descent to the true Disciples of CHRIST, who are all born of GOD) and next to thy Self was placed the Royal Bride, in a Vesture of the purest Gold: as an Image of the Church of CHRIST, which shall sit with him in Heavenly Places, *Ephes.* II. 6. having the Glory of GOD upon her, *Revel.* XXI. 9, 11.

10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. 10. O Royal Bride, understand and consider seriously the Happiness to which thou art advanced, by being married to such a Prince: and never think more of the Religion of thy Country in which thou wast born and bred; but become a true Profelyte, and consent to the Law of GOD (as we our selves and all the World must do to CHRIST, when he calls us to incline our Ears to his Heavenly Doctrine; and not only renounce all our former Rites, but Father and Mother, and all Things else that are dearest to us, for his sake, *Luke* XIX. 26. *Ephes.* V. 31, 32.)

11. So shall the king greatly desire thy beauty: for he is thy LORD, and worship thou him. 11. So shalt thou be most beautiful and amiable in the Eyes of the King thy Husband (as CHRIST by that means shall present himself a glorious Church; not having Spot or Wrinkle, or any such Thing, *Ephes.* V. 27.) who is now become thy LORD: and therefore see thou beest subject unto him (as the Church must be to CHRIST: whom

whom God will highly exalt, that at his Name every Knee shall be bound to bow, and every Tongue confess, that he is LORD, *Philip. II. 9, 10.*)

12. And the daughter of Tyre shall be there with a gift, even the rich among the people shall in-treat thy favour. 12. The People of Tyre, as rich and as proud as they are, shall come with their neighbouring Countries, and bring thee Presents; the most Powerful among them shall make suit unto thee for thy Friendship, (as the Kings of the Earth shall bring their Glory and their Honour into the Church, *Rev. XXI. 24.*)

13. The king's daughter is all glorious within; her clothing is of wrought gold. 13. For King Pharaoh's Daughter, the Wife of our Prince, is no less adorned with all excellent Qualities of Mind, than her Body is with rich Attire; wherein she now appears in a splendid manner, (as the Ornaments of those that are born of God in the Christian Church, shall not be so much the outward Adorning of wearing of Gold, as the hidden Man of the Heart, which is in the Sight of God of great Price, *1 Pet. III. 3, 4.*)

14. She shall be brought unto the king in raiment of needle-work; the virgins her companions that follow her shall be brought unto thee. 14. She shall be brought home unto the King with magnificent Pomp, in embroidered Raiment; and the Virgins, her Maids of Honour, that attend upon her, shall come along with her, (as the Church, being owned by CHRIST for his Spouse in a solemn manner, and being pure and holy, *Rev. xix. 7, 8.*) there shall be many chaste Virgins among us, who shall make a Part of it, and follow CHRIST whithersoever he goes, (*Rev. xiv. 1, 4.*)

15. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. 15. They shall express their inward Gladness by all the outward Tokens of Joy, as they go along in that Pomp; and so shall enter into the Royal Palace, (a Figure of the Church, into which Men shall enter with far greater Joy, and say, *Allelujah*, let us rejoice and be glad, for the Lord God Omnipotent reigneth, *Rev. xix. 6, 7. Acts ii. 46.*)

16. Instead of thy fathers shall be thy children, whom thou may'st 16. And may this be the happy Fruit of this Marriage, that instead of thy Royal Ancestors in Egypt, whom

may'ſt make prin- whom thou haſt forſaken, thou may-  
ces in all the earth. eſt be the Mother of Children,  
whom thou may'ſt make Rulers in all the Countries  
which are ſubject to King *Solomon*, 2 *Kings* iv. 21, 24.  
As inſtead of the Patriarchs of our Deſcent, from whom  
we are apt to boaſt, ſhall be the XII Apoſtles and their  
Succeſſors, ſitting upon Thrones, and judging the XII  
Tribes of *Iſrael*, *Matth.* xix. 28. by whoſe means the  
Church ſhall bring forth Children unto CHRIST, whom  
he ſhall make Kings and Priests unto God, and they ſhall  
reign upon the Earth, *Rev.* v. 10.

17. I will make thy name to be re- 17. By this very Song I will  
membred in all ge- make thy name to be mentioned  
nerations: therefore with Honour throughout all Ages,  
ſhall the people who ſhall learn from hence to give  
praiſe thee for ever thee thy deſerved Praiſes, as long  
and ever. as the World ſhall laſt; and much  
more to propagate the Chriſtian  
Name (propheſied of ſolong before) to the lateſt Poſterity;  
and celebrate their Worth with perpetual Praiſes, who  
forſook all to follow CHRIST, and rather choſe to loſe  
their Life, than quit his Service, *Jam.* V. 11 \*.

\* *Μαγεζομῆς, We call them bleſſed, &c.*

## P S A L. XLVI.

To the Chief Muſician, for the Sons of *Korah*. A Song  
upon *Alamoth*.

### ARGUMENT.

*It is not known to what Time this Pſalm belongs, (about  
which there are ſeveral Conjectures) nor who was  
the Author of it. I ſhall ſuppoſe it to have been  
made by David, or ſome of the Sons of Korah, after  
thoſe great Victories, which he won over ſeveral Na-  
tions, mentioned 2 Sam. VIII. 10. For any one  
may ſee that it is a pious Triumph in GOD, after  
ſome remarkable Deliverance from very powerful  
Enemies; and there are none we can find in the  
hiſtorical Books, to whom it can more probably re-  
late, than to thoſe there recorded. Of which great  
Victories it was very fit there ſhould be ſome thank-  
ful Monument left to Poſterity; whereby they might  
be*

*be encouraged to hope in GOD, and not suffer themselves to be dismayed at the Sight of the most numerous Armies, that might be gathered against them, if they adhered faithfully to their Duty. And therefore this Psalm was delivered to the Master of Musick, to be sung in the Tabernacle upon Alamoth; of which mention is made 1 Chron. XV. 20. and is thought to be either some Tune then in common Use, or some kind of musical Instrument unknown to us; in which young Virgins, as some fanſie, took a peculiar Delight, and were wont to learn to play upon it, which they make the Reason and Original of its Name.*

1. **G**OD is our refuge and strength: a very present help in trouble. 1. **G**OD is the most powerful Protector, in whom we may safely confide: He inspires us with Courage, and gives us Strength to meet our Enemies; we were in great Danger, but found him exceeding ready to send us help, and give us a safe Deliverance, when we were sorely distressed.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. 2. For which Cause, we will never hereafter be dismayed, but steadfastly Hope in God in the midst of the greatest Tumults and dangerous Commotions: though we should see the most dreadful Confusions, (such as there are in an Earthquake) and all Things tumbled upside down, as if the Earth and Sea were blended together, we will still unmoveably trust in him.

3. Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah. 3. Though the Times should prove very tempestuous, and our Enemies should storm like the troubled Sea; though they should threaten utter destruction to us, and rush upon us with such a Violence as its raging Waves do (when it is swollen to the greatest Height) against the Shore; the mountainous Cliffs shall sooner shake, than we be disturbed.

4. There is a river, the streams whereof shall make glad the city of GOD: the holy place of the tabernacles 4. Our Hearts shall be quiet and still; like the River that runs through our City, from whence the Inhabitants draw, by Trenches, delightful Streams to water their

bernaclcs of the most High. Gardens. The small Forces that guard this Place, (which make no more Noise than those Waters, *Isa.* VIII. 6, 7.) shall by the Help of the most High God, who in a special manner dwelleth here, be too hard for the greatest Armies, which in their Number and their Boasts imitate the Waves of the roaring Sea.

5. GOD *is* in the midst of her; she shall not be moved: GOD shall help her, and that right early. 5. Let them not think to prevail against him, who, by a singular Token of his Presence, is in the midst of this City: Other Mountains may be shaken, but Mount Sion is immoveable, because GOD, when there is any Danger, will send us seasonable and speedy Relief against those that invade us.

6. The heathen ragged, the kingdoms were moved: he uttered his voice, the earth melted. 6. So we have lately seen that when many Nations combined against us, (*2 Sam.* X. 6.) they only shewed their Rage and Fury, but could not hurt us; for they were remarkably Overthrown by the Power of GOD, who declared himself against them, and utterly discomfited them; as he did the *Philistines* sometimes by Thunder and Lightning from Heaven, *1 Sam.* VII. 10. (See *Psal.* XVIII. 13, 14.)

7. The LORD of hosts *is* with us, the God of Jacob *is* our refuge. Selah. 7. Why then should we be afraid, since it is apparent the Lord, who commands all the Armies of Heaven, as well as Earth, is on our side? That God who preserved our Fore-father *Jacob* in all his Distresses, and hath made a gracious Covenant with his Posterity, defends us as in an impregnable Fortress, where we need never fear any Danger.

8. Come, behold the works of the LORD, what desolations he hath made in the earth. 8. Draw near all ye that doubt of it, and consider seriously the wonderful Victories, which it had been impossible for us to win without the Help of God: Mark, I beseech you, how many Cities we have taken, and what Desolations we have made by his Assistance in the Enemies Country, who thought to have laid us waste, *2 Sam.* VIII. 1, 2. *1 Chron.* XVIII. 1.

9. He maketh wars to cease unto the end of the earth; he breaketh down the tower, and 9. It is he that hath given us this Peace which we now enjoy, by disabling all the People of *Canaan*, and

breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

People; know that I am the supreme Governour of all the World, who have defeated all your Designs, and destroyed your Forces: And my Power is not confined to one Country, but shall be magnified every where as well as here, by confounding all those that will not desist from their hostile Opposition to my Will and Pleasure.

11. The Lord of hosts is with us, the God of Jacob is our refuge. Selah.

11. This is our Comfort and Support; in this we continue still to glory, and say as we did before, we will not fear the most potent Enemies, since the Lord, who commands all the Host of Heaven and Earth, is on our Side: he preserved our Forefather *Jacob* in all his Distresses, and made a gracious Covenant with him, to be the God of his Posterity; in him we are safe, as in an impregnable Fortress, where no Danger can approach us.

## P S A L. XLVII.

To the Chief Musician. A Psalm for the Sons of *Korah*.

### A R G U M E N T.

*This Psalm is thought by some to have been composed by David, (though his Name be not in the Title) when he translated the Ark (which was the Token of the Divine Presence with them) either from Kirjath-jearim, with the most solemn Pomp, and all sorts of Musick, 2 Sam. VI. 5. or from the House of Obed-Edom unto Mount Sion, v. 14, 15. Others think it was composed by some of the Sons of Korah, when the Ark was again translated by Solomon, with the like Rejoicing, (2 Chron. V. 2, 12, 13.) from Mount Sion,*

to the House which he had built for it upon the neighbouring Mountain. And there may be a third Conjecture allowed, that it was made after some great Victory which GOD had given them over their Enemies; and sung as they followed the Ark back to its Dwelling-place, from whence it had been carried before them to the Battle. There is no doubt but one or other of these Triumphs gave Occasion to it: And the Ark being a Figure of CHRIST, as that Mountain was of the Heavens, the Translation or carrying back of the Ark thither, may be look'd upon as a Figure of CHRIST's Ascension (after he had dwelt here a while in a meaner Place, and conquer'd Death) unto the high and holy Place, where he is now at GOD's right Hand in the Heavens. And with relation to this alone, the ancient Fathers expound the Psalm; which may easily be apply'd, in the mystical Sense, unto that Business.

1. **O** Clap your hands all ye people, shout unto God with the voice of triumph:

your Hands, and lifting up your Voices, and shouting after a triumphant Manner, in Honour of the great God who dwells among us.

2. For the LORD most high is terrible; he is a great king over all the earth.

3. He shall subdue the people under us, and the nations under our feet.

4. He shall chuse our inheritance for us, the excellency of Jacob, whom he loved. Selah.

He who is the supreme Disposer of all Things, hath, of his mere good Will, chosen this good Land to be our Inheritance, and therein chosen a Place for his own Dwelling; which is an Honour wherein we excel all other People, and a most singular Token of his Love towards us.

1. **O** Be joyful all ye People, who are now assembled at this Festival; let your Hearts overflow with Joy, and express how exceeding glad they are, by clapping

your Hands, and lifting up your Voices, and shouting after a triumphant Manner, in Honour of the great God who dwells among us.

2. For his Majesty is most sublime, his Dominion absolute, his Power dreadful; being the Sovereign Lord of the whole World, the King of Kings, and the Lord of Lords.

3. By whom the People of these Countries, though warlike and strong, were anciently subdued; and other Nations since have been made our Subjects.

4. He who is the supreme Disposer of all Things, hath, of his mere good Will, chosen this good Land to be our Inheritance, and therein chosen a Place for his own Dwelling; which is an Honour wherein we excel all other People, and a most singular Token of his Love towards us.

5. God is gone up with a shout, the Lord with the sound of a trumpeter. 5. God is gone up by the special Token of his Presence, into that Holy Place, with shouts of Joy and Praise: The Lord is gone up in a triumphant Pomp, with the Sound of the Trumpeter, and all other Instruments of Musick, 2 *Sam.* VI. 5, 15.

6. Sing praises to God, sing praises: sing praises unto our King, sing praises. 6. Let us never cease to sing his Praises, who hath chosen us to be his People; let it be our constant Employment to praise our King, who hath subdued the Nations to us: O sing Praises to him, sing Praises to him; it cannot be too oft repeated, that he alone is to be praised.

7. For God is the King of all the earth, sing ye praises with understanding. 7. For our King is the Sovereign of all the Nations upon Earth; sing ye Praises therefore skilfully to his most excellent Majesty: It is your Wisdom to praise him in the best manner you are able, who alone is wise enough to govern all the World.

8. God reigneth over the heathen: God sitteth upon the throne of his holiness. 8. He hath made those Heathens who dwelt in *Sion* to feel his Power, and submit themselves unto him, (2 *Sam.* V. 7.) and there he hath seated himself upon the Ark of his Presence, as on his holy Throne.

9. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted. 9. Before which the Heads of the Tribes, with all the People that worship him, who promised to give this Country unto *Abraham*, are assembled together at their solemn Feasts; without any fear of Invasion from their foreign Neighbours: For God (when to attend his Service, they have left their own Houses unguarded) hath undertaken their Protection (*Exod.* XXXIV. 23, 25.) and he is infinitely Superiour to all other Gods, which pretend to be the Defenders of the Earth.

# P S A L. XLVIII.

A Song and Psalm, for the Sons of *Korah*.

## A R G U M E N T.

*This Psalm seems to have been composed after the Re-  
Aa pulse*

*pulse of some Army which invaded them, and intended to have destroyed Jerusalem. If all Things else would agree, it might not unfitly be applied to the defeating of Sennacherib, the King of Assyria's Army, which actually begirt that City; but by a sudden Pestilence, which in one Night killed a vast Number, was forced to quit the Siege, and retreat with Shame, 2 King. XVIII. 19. But the fourth Verse of this Psalm speaks of a Combination of Kings who had joined their Forces together upon this Design: Which makes it most applicable, in my Judgment, to that History in 2 Chron. XX. where we read (v. 1, 2, 10.) that Moab, and Ammon, and they of Mount Seir, came against Jehosaphat, with an Intention, I suppose, to fall upon Jerusalem. And though Jehosaphat went out to oppose them, yet he acknowledges, (v. 12.) their Multitude was so great, that he had no Power to resist them: but they might do what they pleased with him. For he knew not which Way to turn himself, but only depended upon GOD: who in a marvellous Manner dispersed them, as he told Jehosaphat he would do, without their striking one Stroke against them. For which gracious Message sent him by a Prophet, (v. 14.) the Levites, and among others, those descended from Korah, immediately praised the LORD beforehand, (v. 19.) and after the Victory gave solemn Thanks before they left the Field, in the Valley of Blessing; (v. 26.) And then returned to Jerusalem with Psalters, and Harps, and Trumpets, unto the House of the LORD, (v. 28.) At which Time, it is probable, this Psalm was sung, and called, a Song and Psalm; that is, a Psalm of Triumph, or of great Joy; composed perhaps by some of the Sons of Korah.*

*But of a Song and Psalm, see Psalm LXVII.*

1. **G**REAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Mountain which he hath long ago set apart for the Place of his Worship; and hath now so marvellously defended.

1. **G**REAT is the Majesty and the Power of the Lord; who is therefore to be celebrated with the highest Praises: And no where so much as in his own City, by the Inhabitants of Jerusalem, in that

2. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King.

3. God is known in her palaces for a refuge.

beautiful for its Situation, as for his Divine Presence in that magnificent Palace, which is built for him there; and makes that City an impregnable Fortrefs.

4. For lo, the kings were assembled, they passed by together.

on: (2 Chron. xx. 11.) and made a great Progress in their Design; marching together from beyond the dead Sea (v. 2.) till they came nigh to *Jerusalem*, (v. 16, 20, 24.)

5. They saw it, and so they marvelled, they were troubled, and hasted away.

king one another for Enemies, were destroyed by the Ambush which one Nation laid for the other, (*ibid.* v. 22.)

6. Fear took hold upon them there, and pain as of a woman in travail.

to so great Anguish, that it may be compared to the hasty and violent Pangs of a Travailing Woman.

7. Thou breakest the ships of Tarshish with an east wind.

in, when a Fleet of Ships richly laden from *Tarshish* is broken in Pieces, by the furious Blasts of the East-wind, one against another \*.

\* [*As a Fleet of Jehosaphat's was shortly after*, 2 Chron. xx. 37.]

8. As we have heard, so have we seen in the city of the

2. And a beautiful Place it is, which he hath chosen for his Habitation, the very Situation of Mount *Sion* being most Delightful, the pleasantest in all the Country: for it lies on the North Side of *Jerusalem*, the City of the great King, the Lord of Heaven and Earth.

3. Who is the principal Glory of that Place, as that is of the Country: For Mount *Sion* is not so

4. For, behold a fresh Instance of it; the Kings of several neighbouring Countries entered into Confederacy to cast us out of our Possession;

5. But then, they only had a Sight of it, and that was all: for a sudden Amazement seized on them, and such a pannick Fear, that they fell into Confusion; and taking

6. There was nothing but Terror and Trembling to be seen throughout all the Host: which surprized them so suddenly, and cast them in-

7. Or to the Consternation and Confusion, which the Mariners are in, when a Fleet of Ships richly laden from *Tarshish* is broken in Pieces, by the furious Blasts of the East-wind, one against another \*.

8. We have heard of such Things heretofore; which our Fathers have reported to us; but now our Eyes

the Lord of hoſts, in ſee the wonderful Works of God :  
the city of our God, who told us by his Prophet, that he  
God will eſtabliſh it would ſave us from this great Ar-  
for ever. Selah. my which invaded us, (2 Chron.

xx. 14, 15, &c.) And we have ſeen his Word verified in  
this City ; from whence God, whoſe City it is, and  
who is the Lord of all the Hoſt of Heaven and Earth,  
ſent inviſible Powers to terrifie and diſperſe them, (v. 22.)  
and will, we hope, defend and protect it from being ſub-  
verted by the Aſſaults of our Enemies in future Ages.

9. We have thought 9. O God, we had no Confidence  
of thy loving-kind- in our Fortifications, or in our Ar-  
neſs, O God, in the my ; but we aſſembled our ſelves to-  
miſt of thy temple. gether in thy Temple, to aſk Help  
of thee, (2 Chron. xx. 3, 4, 5.) and meditating on thy  
wonted Mercy to thoſe that ſeek thee, we quietly ex-  
pected what thy Loving-kindneſs would do for us.

10. According to 10. And as thou art called, O  
thy name, O God, God, by the Name of the Lord  
ſo is thy praiſe unto of Hoſts, ſo thou haſt demonſtra-  
the ends of the earth: ted thy Self, in the glorious Victory  
thy right hand is full thou haſt given us, (*ibid.* v. 15.)  
of righteousneſs. for which not we alone praiſe thee,

but the moſt diſtant People, who hear the Fame of it,  
ſhall acknowledge and magnifie thy Power, (v. 29.)  
which thou haſt abundantly declared in the juſt Deſtruc-  
tion of our Enemies, and the gracious Protection of us  
thy faithful Servants.

11. Let mount Zi- 11. Let the Inhabitants of *Jeru-*  
on rejoice, let the ſalem then, which is the Mother  
daughters of Judah City, give an Example of Joy and  
be glad, becauſe of Thankfulneſs to all the reſt of the  
thy judgments. Cities and Towns of *Judah* : and  
let them unanimouſly join together with the greateſt  
Gladneſs, to expreſs how ſenſible they are of thy Power  
and Goodneſs in this wonderful Deliverance.

12. Walk about 12. Make a ſolemn Proceſſion,  
Zion, and go round and go round about the City, bleſ-  
about her : tell the ſing and praiſing God with thank-  
towers thereof. ful Hearts ; who hath preſerved  
you from being begirt by the Enemy : tell all the Tow-  
ers as you go along, and ſee if there be ſo much as one  
wanting ; or the leaſt Hurt done to any of them.

13. Mark ye well 13. Obſerve the Outworks, and  
her bulwarks, conſi- attentively conſider them : take a  
der di-

der her palaces; distinct Survey of all the sumptuous  
that ye may tell it to Buildings also; and mark how  
the generation following. intire they are, and untoucht by the  
Enemies Batteries; that you may  
keep a Record of it, and preserve the Memory of so great  
a Wonder, for the Benefit of succeeding Generations.

14. For this God 14. For this is the God who a-  
is our God for ever lone can protect us, and will be our  
and ever; he will be Defender, if we depend upon him,  
our guide even unto for ever and ever: he will not con-  
death. tent himself with having preserved  
us once; but be our Conductor, and Exercise a most ten-  
der Providence over us, as a Shepherd doth over his Sheep,  
all the Days of our Life.

P S A L. XLIX.

To the Chief Musician. A Psalm for the Sons of Korah.

A R G U M E N T.

*The Author of this Psalm is not known; nor can we find whether there was any particular Occasion of it. But whosoever Composed it (whether some of the Sons of Korah, or any other) it is likely that he had in his Eye the unreasonable Thirst of Mankind after Riches, and their Insolence and Toughness when they have acquired them; which it is possible was a great Discouragement to some pious but poor People in those Times; and therefore after the Example of David (Psalms XXV, XXXIX.) he indited this Psalm to check that Vanity; by setting Death before their Eyes. The serious Meditation of which, he knew, would both pull down the Plumes of the Proud and Scornful; and preserve those upon whom they trampled, from being dejected at their prosperous Impiety.*

1. **H**EAR this, all ye people, 1. **L**isten to me, all ye People, in  
give ear all ye in- what Part of the World so-  
habitants of the ever you dwell; for that which I  
world: am going to deliver is of such com-  
mon Concernment, that it belongs  
to all Countries, as much as any one, upon the Face of  
the Earth.

2. Both low and high, rich and poor together. 2. Whether you be Men of obscure Birth and meaner Rank, or Persons nobly Descended and in great Authority; whether you abound in Wealth, or are of a poor Estate, you are all alike concerned to attend to my Instruction.

3. My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding. 3. Which is neither about trivial Things, nor slightly considered; but about the most weighty Matters, which my Mind hath deeply pondered: I will enrich your Souls with Wisdom, which is better than all the worldly Wealth you covet; and teach you how to direct all your Actions aright, unto that Scope at which you aim, of being happy.

4. I will incline mine ear to a parable; I will open my dark saying upon the harp. 4. It is not vulgar Instruction, but most excellent Advice, which I have to give you; more to be desired than the Skill of Resolving the darkest Riddles: to which I my self will diligently attend, while it is sung, as I play upon my Harp.

5. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about. 5. I intend not to neglect the Counsel I give to others; and therefore shall ask my self the Question I mean to answer: What Cause is there that I should be troubled with Fears, and Cares, and Anxiety of Mind in calamitous Times, when the Iniquity of those that endeavour to supplant me, hath surrounded me on all sides, and left me no Way to escape them?

6. They that trust in their wealth, and boast themselves in the multitude of their riches: 6. They are confident their Strength and Power is such, that none can resist them; and the high Conceit they have of their vast Treasures makes them so proud, that they insult over others, and brag what they can do to ruine them.

7. None of them can by any means redeem his brother, nor give to God a ransom for him: 7. Alas! poor Men, their Weakness is apparent; there is not a Man among them, that by all the Power he hath, can find a Means to save the dearest Friend alive, when God calls for him: he alone can dispose of Mens Lives; and the richest of them hath not Wealth enough

to purchase a Reprieve, when he pronounces the Sentence of Death upon them.

8. (For the redemption of their soul is precious, and it ceaseth for ever)

leaving his Body: he must let that alone; for as long as the World lasts it will be a vain Endeavour.

9. That he should still live for ever, and not see corruption.

10. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

merely to die, but to be destroyed, and cut off like the Beasts that perish. And then what becomes of all their Wealth, which they are forced to leave to others; perhaps to Strangers?

11. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.

they could not be immortal themselves, yet they hoped their Names, which they imposed upon their Lands, should never die.

12. Nevertheless, man being in honour, abideth not: he is like the beasts that perish.

he is in this also like they are dead, no Body remembers.

13. This their way is their folly; yet their posterity approve

8. That's a Business too difficult and costly for him, to redeem the Life of a Man, or to respite for a Time his departure, whose Soul is

9. Let him attempt it if he please, upon him'self: can he prolong his own Life from Time to Time, so that it shall be perpetuated and never dissolved.

10. No such Matter; the Wisdom I speak of, (v. 2.) promises no Exemption to the best of Men, but they must die as well as others: and therefore those wicked Sots, whose Life differs little from that of Beasts, may justly expect not

11. They imagined indeed, and secretly pleased themselves in this Fancy, that when they could stay no longer in the World, their goodly Houses, which they had built, should stand for ever, and the Places of their Abode continue in their Family from Age to Age; though

12. But alas! the Thoughts of Man are vain: For whatsoever Esteem or Reputation one of these Worldlings gets here, it lasts not at all, but dies together with him; to his Fellow-Beasts, whom, when

13. Thus their Life concludes, as it was spent, in Folly (for they have no security that the Names they

prove their sayings. impose on their Lands shall last; Selah. or if they do, that Men shall think of them; or if they should, what are they the better for it? and yet, so close doth this Folly stick to Mankind, that they that succeed in their Possessions, make no Benefit of this Observation, but are as very Fools as themselves, and tread in the Steps of those that went before them.

14. Like sheep that are laid in the grave, death shall feed on them: and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling.

the Resurrection:) All the Power and Splendour wherein they formerly appeared, though it seem as firm as a Rock, shall moulder away; for the Grave is its utmost Bound, beyond which it cannot go.

15. But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

dominion over them; for he hath graciously received me into his Favour, (so that if I die, I shall still have this Comfort remaining, that he will one Day raise me out of my Grave again.)

16. Be not thou afraid when one is made rich; when the glory of his house is increased.

and great Honours heaped on his Family; which enables and emboldens him perhaps to use the meaner sort contemptuously:

17. For when he dieth, he shall carry nothing away: his glory shall not descend after him.

can carry none of his Wealth along with him; nor shall he

14. They go in Drovers to their Graves, when Death seizes on them; thither it drives them in the Close of their Days, just as the Shepherd doth his Sheep to the Fold in the Evening: And then the Just, over whom they insulted, shall quickly trample upon, and triumph over them, (as they shall do much more when they awake out of the Dust at

15. And doubtless God will rescue me from that imminent Danger wherein I am (v. 5.) of being destroyed, and not let me descend into the Grave, but live to have Dominion over them; for he hath graciously received me into his Favour, (so that if I die, I shall still have this Comfort remaining, that he will one Day raise me out of my Grave again.)

16. Be not thou then troubled, nor dismayed, (no more than I, v. 5.) whosoever thou art that hearest or readest this, when thou seest a worldly Man grow very Rich,

17. For he can by no means, as I told thee, purchase the Privilege of living one Moment longer than God pleases; and when he dies, he is no greater than other Men: for he

e that was so terrible here, be at all regarded in the  
ther World.

18. Though whiles he lived, he blessed his soul; and men will praise thee when thou dost well to thy self.

18. For all his Happiness ends with this Life, (why shouldst thou then be troubled at his Prosperity?) which he spends in Luxury and Rior, Pride and Vanity, applauding himself in his Riches, and in his Pleasures, and having a Company of Flatterers about him; who will commend thee too, if thou wilt imitate him in indulging thine own Appetite, and denying nothing to thyself and Companions, but doing no good to any Body else.

19. He shall go to the generation of his fathers, they shall never see light.

19. And he arrives (perhaps) at the Age of his Forefathers, whose Steps he follows; but after that shall all be alike miserable, and never more partake of the least Joy or Consolation.

20. Man that is in honour, and understandeth not, is like the beasts that perish.

20. So true it is which was said before, (and so little Cause there is to envy such Mens Greatness, that a Man raised to great Dignity in this World, and never considers how short his Honour is, (v. 15.) behaves himself like a Brute while he lives; and thinking of no such Thing, is cut off like a Brute, whom no Body regards when he is dead.

## PSALM. L.

A Psalm of Asaph.

### ARGUMENT.

*The Author of this Psalm, the Title tells us, (as we translate it) was Asaph, who composed several Songs as well as David, for the Use of the Tabernacle, as we read in the 2 Chron. XXIX. 30. But whether he was Asaph the Levite, who lived in the same Age with David, or some other Prophet in after Times, cannot be certainly resolved. It seems to me that it was not the former, because he is never, as I remember, called Asaph the Seer, as the other is; whose Psalms Hezekiah caused to be sung together with those of King David. And therefore I judge it most likely that*

that he lived in after Times, in the Reign of some pious Prince, such as Jehosaphat; or, which is most probable, in the Days of Hezekiah himself; (see Psal. XLIV.) who though he had reformed the Worship of GOD, yet could not amend Mens Minds; but there still remained, this Prophet observed, a-bundance of Hypocrisy among them: Both among the People, who placed all Religion in Sacrifices, and other external Rites and Ceremonies; and among the Doctors of the Law, and the Judges, who taught the People their Duty, but observed none of those Precepts themselves which they expounded to others. Both these this Holy Man awakens by this Psalm, to a Consideration of the Danger they were in; representing GOD as the Supreme Judge of the World, coming in an amazing Manner to call them all to a strict Account, and to take a severe Vengeance on them, unless they amended. Which began to come upon them by Sennacherib; whom GOD threatened to send against the Hypocritical Nation, Isa. X. 6. And calls that Time the Day of his Visitation, v. 3. when Sennacherib over-ran all the Country (as Isaiah prophesied VIII. 7, 8.) till he came to Jerusalem. Upon which City Nebuchadnezzar compleatly executed the Judgment here threatened, when he destroyed Jerusalem and the Temple it self; unto which it was to no purpose to bring a multitude of Sacrifices, while they continued the Evil of their Doings, Isa. I. 12, 16.

In both which Days of Visitation, first by the King of Assyria, and then by the King of Babylon, the Psalmist here represents the Divine Majesty after the manner of Men, like to a King coming out of his Palace attended by his Ministers, with the Ensigns of Terror carried before him; and issuing out his Orders to summon all his Subjects, to appear at his Tribunal, and hear their Accusation read, with the Sentence he would pronounce upon them.

1. **T**HE mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the

1. **T**HE Omnipotent Majesty, the Supreme Judge of Heaven and Earth, to whom the greatest Kings and Potentates are but Subjects; the Eternal LORD, who changes not, hath given out his Orders,

the going down thereof. Orders, that all the People of the Land, from East to West, be summoned to appear before him.

2. Out of Sion the perfection of beauty, God hath shined. 2. He will go forth in the greatest Splendor, out of his magnificent Palace, where he dwells in *Sion*; and let you see how much his incomparable Excellencies and Perfections are to be revered.

3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. 3. Our God will undoubtedly come and reckon with you, though now he seem to take no notice of your Impiety: And he will not come like Earthly Princes, before whom there marches an armed Multitude, but in a far more terrible and irresistible manner; which shall make you as sensible of his dreadful Presence, as your Ancestors were at Mount *Sinai*, when the devouring Flames, and Thunder and Lightning, which attended on him, made the very Mountains quake and tremble, *Exod. XIX. 16, 18. Isa. IX. 18, 19.*

4. He shall call to the heavens from above, and to the earth, that he may judge his people. 4. He shall call Heaven and Earth to be witnesses of the Equity of his Proceedings; (*Isa. I. 2.*) and you may as soon move them out of their Place, as avoid appearing before his Tribunal.

5. Gather my faints together unto me; those that have made a covenant with me by sacrifice. 5. He will send out his Officers with a peremptory Charge, saying, Bring those Men before me, whom I have oblig'd above all other People, and separated to my self to be a Holy Nation, (*Deut. XIV. 2.*) and who have engaged themselves to me in such a solemn Covenant, confirmed by the Blood of Sacrifices, that they with they might perish, in like manner, if they did not observe it, (*Jer. XXXIV. 18, 19.*)

6. And the heavens shall declare his righteousness: for God is judge himself. Selah. 6. (They shall have a fair Trial, whether they have so done or no: For the Justice of his Judgment shall be as conspicuous as the Heavens; because God himself, who cannot do unrighteously, will examine the Cause, and pronounce the Sentence.)

7.

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: *I am* God, *even* thy God.

monish and convince thee of the Breach of those Laws which I, the supreme Lawgiver, and thy most gracious God, have given to thee, (*Exod. XX. 2.*)

8. I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

I see how busy thou art in that Employment:

9. I will take no bullock out of thy house, *nor* he-goats out of thy folds.

ken, if you do but multiply Sacrifices, of which I have no need; or, if I had, need not be beholden unto thee for the very best of them.

10. For every beast of the forest *is* mine, and the cattle upon a thousand hills.

my Command, with the Cattle that graze on more Hills than thou hast ever seen.

11. I know all the fowls of the mountains; and the wild beasts of the field are mine.

12. If I were hungry, I would not tell thee, for the world *is* mine, and the fulness thereof.

the whole World is mine, and all that it contains.

13. Will I eat the flesh of bulls, or drink the blood of goats?

7. Imagine then, that all Things being thus prepared, you hear him calling to you, saying, Hearken, O my People, for I have something to say to thee; O *Israel*, my beloved People, hearken; for I must ad-

8. I do not mean those concerning Sacrifices; I have no Complaint to make about that matter: Thy Burnt-offerings, I acknowledge, never fail to be brought both Morning and Evening to my Altar; and

I see how busy thou art in that Employment:

9. But is this all that I require of thee? Do not mistake thy self, nor think that I will be content all the rest of my Laws should be broken,

if you do but multiply Sacrifices, of which I have no need; or, if I had, need not be beholden unto thee for the very best of them.

10. For I could be supplied out of my own Folds and Herds, which thou hast nothing to do withal; having all the Beasts of the Forest at

my Command, with the Cattle that graze on more Hills than thou hast ever seen.

11. I know also where the Fowls of the Mountains build their Nests, which thou canst not reach; and the wild Beasts in the open Fields, whom thou canst not inclose, are all ready at Hand to do me Service.

12. If I were hungry I would not come to acquaint thee with it, that thou mightest provide me Food: Why should I be beholden to thy Poverty, when I am so rich? For

13. Canst thou be so absurd as to imagine, that I need Meat and Drink? And for that Reason call daily for the Flesh of Bulls, and the

Blood

Blood of Goats, to satisfy my Hunger, and to quench my Thirst? Or that my Nature is such, that I can be pleased merely with the Smoak of those upon my Altar?

14. Offer unto God 14. They have their Use; but thanksgiving, and if thou wilt bring me acceptable Sacrifices, know that I value, in the

the most High. *first* Place, a truly thankful Heart; which gratefully acknowledges my Benefits, above all the Peace-offerings in the World; and *next*, that I expect thou should'st faithfully perform all the Vows and Promises thou makest, when thou beggest any Blessing of me; and not think to put me off (who am too great to be dallied withal) with Sin-offerings for the Breach of them.

15. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

15. And *thirdly*, devoutly commend thy self unto me, when thou art in any Trouble, by ardent Prayer; piously confiding in me, and thou shalt find it more Powerful than all Burnt-offerings; for I will certainly deliver thee, that thou may'st Honour me with thy Praises, and proclaim my Power and Goodness, to invite others unto my Service.

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth.

16. Not that this is all that I require of thee; for if thou leadest a wicked Life, and art injurious to thy Neighbours, what care I for thy Praises, or for thy Zeal to boot, in pressing my Commands upon others, which thou dost not observe thy self? Thou braggest thou art a Doctor of the Law, and thou declarest to the People my Will and Pleasure, and makest often mention of my Covenant, whereby they stand bound to be obedient to me; but to what purpose is it? or with what Face canst thou do it?

17. Seeing thou hatest instruction, and castest my word behind thee.

17. Since, by thy Example, thou teachest them to contemn all those Instructions, to which thou hatest to be bound thy self; and by thy Actions declarest thou hast no regard at all to any Thing, either that I have bidden *thee* do, or threatned I will do to those that violate my Precepts?

18. When thou sawest a thief, then thou consentedst with

18. When thou hast observed a Man thrive by stealth and robbery, instead of having him punished, thou

with him, and hast thou hast greedily accepted the  
 been partaker with proffer of being a Sharer with him;  
 adulterers. and, which is worse, the Adulterers  
 find Favour with thee, and thou art partaker with them  
 in their Filthiness.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.  
 19. Thou lettest thy Tongue loose to Slanders, and backbitest those who are not present to answer for themselves: and dost not stick to contrive artificial Lyes and Deceits; to cheat those that have any Dealing with thee.

20. Thou fittest and speakest against thy brother; thou slanderest thine own mother's son.  
 20. Nay, when thou fittest in open Court, solemnly to judge Men according to the Law, thou makest bold to speak falsely (for a Reward;) and that not against a Stranger, but thy own Brother: yea, thou wilt not spare him that lay in the same Womb with thee; but load him with Calumnies and Reproaches.

21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes.  
 21. All this Wickedness thou hast committed, and I have forbore to punish thee; but instead of Amending thy Life, to which my Patience should have invited thee, thou hast presumed so much upon my Lenity, as to add another Sin to all the rest; and imagined that I am ignorant of what is done in secret, or am altogether as well

pleased with these Things as thy self: and therefore now I have sharply rebuked thee for them (so hateful they are to me) and set them all in order (that thou mayest see nothing can escape my Knowledge,) distinctly before thy Eyes.

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.  
 22. Let this be a Warning to you, and to all those that abuse the Patience and Long-suffering of God; never thinking of his just Severity against such wicked Doers. Consider this seriously, and repent in Time; lest my Patience be turned into Indignation and Wrath; and I lay hold on you, and snatch you away, to suffer your deserved Punishment: And none of your Companions, whom you have served in their Sins, shall be able to give you any Relief; but all perish together with you.

23. Whoso offereth praise, glorifieth me: and to him that ordereth his conversation aright, will I shew the salvation of God.

23. Remember I have told you what Sacrifices I am well pleased with; not with those of Beasts, but with the Sacrifice of Praise and hearty Thanksgiving for all my Benefits; which doth me more Honour than all the lifeless Sacrifices of Bulls and Goats: But he that thus devoutly Worships me, must take care withal to dispose his Life into a Conformity with all my Precepts; for this is the Man whom I will make partaker of the Blessings which I have promised.

Bulls and Goats: But he that thus devoutly Worships me, must take care withal to dispose his Life into a Conformity with all my Precepts; for this is the Man whom I will make partaker of the Blessings which I have promised.

## PSAL. II.

To the Chief Musician. A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba.

### ARGUMENT.

Here now begins a new Collection of some Psalms, whereof David was the Author: which, I suppose, were found after the first Book was published, and this second begun; to the End of which from this Place they continue, as we read expressly, Psal. LXXII. ult. For though the Author of the two last before that, be not mentioned in the Title; yet the very Matter of them, as well as that Conclusion of the Book, assures us they were Composed by David; Who in this Fifty first Psalm, (as the Title tells us), most sadly bewails the Sin which he had committed with Bathsheba, and those that followed it. In which he had also continued for some Time, till Nathan the Prophet came with a Message from GOD to reprove him, and to pronounce a very sore Judgment against him and his Family, for his Crimes. After this Divine Reprehension and Threatning, he was very much humbled, and, to make himself as notorious an Example of true Repentance, as he had been of foul Wickedness, he composed this Penitential Hymn: and sent it to the Master of the Musick in the Tabernacle, to be used perpetually there; as a Testimony of his unfeigned Sorrow for what he had done, and of the miserable Condition he thought himself

*himself in, without the infinite Mercy of GOD to him. Which he begs with the greatest Earnestness; together with the Assistances of his Grace; which he promises to imply for the reducing other Sinners, beseeching him withal to be favourable to his People, especially to the City of Jerusalem; and not let them and that suffer for his Offences.*

1. **H**AVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.
1. **O** GOD, the supreme Judge of the World; whom I have most highly offended many Ways, and therefore may most justly be condemned to suffer the Effects of thy severest Displeasure; I cast down my self before thee, and humbly supplicate for Mercy; unto which I am encouraged by thy known Clemency, and thy infinite Compassions; which will move thee, I hope, to take pity upon a grievous Sinner, and to pardon the Adultery and Bloodshed, accompanied with a number of foul Circumstances, which I have committed.
2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.
2. I have made my self indeed exceeding Loathsome by my repeated Wickedness, which, like a Stain, that hath long stuck to a Garment, is not easily got out: but do not therefore, I beseech thee, abhor me, but rather magnific thy Mercy in purifying me perfectly, and cleansing me so thoroughly, that there may be no Spot remaining in me.
3. For I acknowledge my transgressions, and my sin is ever before me.
3. For, how stupid soever I was before thou sentest thy Prophet to awaken me, I am now deeply touched with a Sense of my horrid transgressions: which I both sorrowfully confess and bewail in thy Presence, and in the Face of the publick Congregation; and carry also a sad and amazing Remembrance thereof continually before my Eyes.
4. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
4. Not because I stand in fear of Punishment from Men, who have no Power over me; but because I am so obnoxious to thee, whose Judgments I ought to dread the more, the less I am liable to give an Account of my Actions unto others.

O how it afflicts me, that I presumed, because I had none to controul me here on Earth, to offend thy Majesty, thy All-seeing Majesty! at whose Tribunal the highest must be judged: and if thou should'st pronounce the heaviest Sentence upon me for my Crimes, and execute it also with the greatest Severity, I could not accuse thee of too much Rigour; but must still justify thee in thy Proceedings, and clear thee from all such unjust Imputations.

5. Behold, I was *shapen in iniquity*: Lord, knowest it better than I, that and in sin did my mother conceive me. 5. It is true indeed, and thou, O Lord, knowest it better than I, that there is in me an innate Proneness to Evil: But I am so far from representing this as an Excuse for what I have done, that I confess the Consideration of it ought to have made me the more Watchful and Diligent to suppress those bad Inclinations; which I knew to be so natural, that I brought them into the World with me.

6. Behold, thou desirest truth in the inward parts: and in the hidden parts thou shalt make me to know wisdom. 6. I am amazed at my Folly, that I should be so careless; when I was not ignorant that thou requirest us not to entertain with the least Kindness those first Motions which we find in our Thoughts and Desires after any Evil; but uprightly to oppose them: For which End thou hast put a Principle of better Motions into us, and indued me with Wisdom; which secretly checks and corrects those brutish Inclinations.

7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 7. I have nothing therefore to say in my own behalf, but wholly betake my self to thee for a gracious Pardon of my Sin, which every Thing I can think of sadly aggravates. I am as impure as a Leper, and deserve to be banished from thy Presence, and shut out from among thy People; far more impure, by touching *Barshbeba*, than he is that toucheth a dead Body; yet I am not so foul, but, if thou pleasest, thou canst purify me, and make me as clean and white as Snow: Vouchsafe me that Grace, O Lord; expiate me, I beseech thee, (*Lev. XIV. 6. Numb. XIX. 17, 18.*) and restore me perfectly unto thy Favour, and the happy Fruits of it, which I have justly forfeited and lost.

8. Make me to hear joy and gladness: that the bones which 8. Raise me out of this wofully dejected State wherein I lie; and as the terrible Message I received

*which thou hast bro-* by thy Prophet hath cast me into  
*ken may rejoice.* such insufferable Anguish and Pain,  
 as if my Bones were crush'd in Pieces by my Fall: so send  
 me the most comfortable News of my Reconciliation  
 with thee; to ease me of the Torment I endure under  
 the Weight of my Guilt, and the Sense of thy heavy Dis-  
 pleasure; and to turn it into the Height of Joy and  
 Gladness.

9. Hide thy face 9. Remember not any longer  
 from my sins; and how wicked I have been; nor lay  
 blot out all mine my Sin to my Charge: But pass  
 iniquities. by all my Transgressions, and ac-  
 quit me from the Punishment they deserve.

10. Create in me 10. And bestow upon me withal  
 a clean heart, O God; such Purity of Heart (which, alas!  
 and renew a right I have lost, and am not able to re-  
 spirit within me. cover without thy Grace) that I  
 may utterly hereafter detect all such filthy Motions: and  
 because we are apt to revolt from our good Resolutions,  
 do thou daily supply me with fresh Strength from above;  
 to confirm and settle them, that I may never return  
 to folly.

11. Cast me not a- 11. I deserve, I confess, to be re-  
 way from thy pre- jected by thee, as my Predecessor  
 fence; and take not was (1 Sam. XV. 25, 26.) and to  
 thy holy Spirit from be admitted no more into thy Fa-  
 me. vour: But, I humbly beseech thee,  
 deal not so severely with me, nor deprive me (as thou  
 didst him, compare 1 Sam. X. 6. with XVI. 14.) of the  
 Gift of thy Holy Spirit, wherewith thou hast anointed  
 me (*ibid.* v. 13.)

12. Restore unto 12. Let not that evil Spirit  
 me the joy of thy which troubled him, seize on me;  
 salvation: and up- but restore to me the Joy which I  
 hold me *with thy* was wont to have when I saw my  
 free spirit. self so much in thy Favour, as to  
 be delivered by thee out of the greatest Danger (*Psal.*  
*XXI. 1.*) support me and my Authority, with such a  
 chearful, free, and generous Spirit; as becomes him  
 whom thou hast appointed to be the Governour of thy  
 People.

13. Then will I 13. That I may have the Confi-  
 teach transgressors dence to admonish those of their  
 thy ways, and sinners Duty, that transgress thy Laws (as  
 shall be converted I will not fail to do) and they may  
 unto thee. not

not take the Boldness to despise my Instructions: But the very worst of them may, by my Authority, and my Example, be reclaimed from their sinful Lives, and become, like me, thy faithful Servants.

14. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

14. Though I have added the Sin of Murther to that of Adultery, the Murther of a trusty Servant, of several of my Servants (2 Sam. XI. 17.) who by my Order were exposed to that Danger wherein they lost their Lives; let it not hinder this Grace which I beg of thee; but, O God, the God from whom I have received so many Deliverances and Blessings, vouchsafe this one Favour more, to deliver me from the Punishment due to this crying Sin: And I will not spare to proclaim, as loud as ever I can, thy infinite Goodness and Clemency; together with thy Truth and Faithfulness in thy Promises to returning Sinners: It shall be my Joy to speak of these, though therewithal I publish my own most horrid Wickedness.

15. O Lord, open thou my lips, and my mouth shall shew forth thy praise.

15. Try me, O God, and let the Sense of thy gracious Pardon, give me the Boldness and Liberty to open my Lips (which Shame, Confusion, and Fear, have closed and shut up) and my Mouth shall every where declare thy Mercy, to thy perpetual Praise and Renown.

16. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering.

16. This shall be the Sacrifice I will offer to thee, as an acknowledgment of thy Kindness; for that of Beasts, I know, thou desirest not that I should bring thee: the whole Burnt-offerings being no Pleasure at all to thee, but only as they are Tokens of a grateful Mind.

17. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.

17. With which I will also join that divine Sacrifice of a humble, sorrowful, and penitent Heart: For a Soul that is truly contrite, and intirely submits his Will to thine, is such an acceptable Sacrifice, that thou canst not possibly reject it.

18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

18. And the same Mercy I desire for my self, I beg also for all thy People. Spare them, good Lord; and let not my Folly be the Occasion

of bringing upon them any Calamity; or upon that City which is called after my Name, where I have set both thy Throne and mine: (2 Sam. V. 7, 9. VI. 16.) But be favourable to that Place, and do it good; let the Walls of *Jerusalem*, which I have begun to build (2 Sam. V. 9.) be perfectly finished, 1 King. III. 1. XI. 27.

19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

19. Then shall the Righteous be very thankful to thee; and express it by bringing Peace-offerings in Abundance, and all other Sacrifices: They shall offer thee the choicest Sacrifices upon thy Altar (1 King. III. 5. VIII. 63, 64.) which from such pious Persons shall be acceptable to thy Majesty.

### P S A L. LII.

To the Chief Musician. *Maschil*. A Psalm of *David*; when *Doeg* the *Edomite* came and told *Saul*, and said unto him, *David* is come to the House of *Ahimelech*.

### A R G U M E N T.

*The Title sufficiently instructs every one about the Author, and in the Occasion of this Psalm, if they will but read the History to which it directs them in 1 Sam. XXII. where Doeg (one of the Seed of Esau, or that had lived so long among them, that he had got the Name, as well as the savage Manners of the Edomites) to ingratiate himself with Saul, pretended to discover those who were confederate with David, particularly Ahimelech: whom he undertook also to kill, together with all his Family; when others refused that bloody Charge which Saul would have imposed on them. And when he had done, it should seem he bragged of it, as if it had been some gallant Action, or famous Achievement; as is intimated, I take it, in the first Verse of the Psalm. Which David penned when Abiathar (who was the only Person that escaped in that Slaughter, whereby they thought to terrify others from harbouring David, or shewing any Kindness to him) came and brought him the sad Tidings of what was befallen their City.*

*City. And it was afterward delivered to the Master of the Musick in the Tabernacle, to be sung in perpetual Memory of the Thing, to the vulgar Tune called Maschil, (see Psal. XXXII.) or, as Theodoret seems here to expound the Word, to fortifie those with Patience and Constancy, who unjustly suffer; by instructing them in the Justice of the Divine Sentence in the issue.*

1. **W**H Y boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

1. **A** Goodly Feat indeed for a Man to boast of! that he hath killed LXXXV. innocent and unarmed Priests, together with a Company of Women, Children, and Sucklings, (1 Sam. XXII. 19.) A mighty Champion thou art; who vapourest, no doubt, that thou wilt do the like Execution upon me: But know, vain Man, that the Goodness of God, whereby I have been hitherto preserved (1 Sam. XXII. 1, 3, 5.) will still defend me; for it is not a Thing of short continuance, like our Prince his Favour, but lasts for ever.

2. Thy tongue deviseth mischiefs: like a sharp razor, working deceitfully.

2. O thou Contriver of false Stories! who pretendest to be the only or most Loyal Person in the Court of Saul, (1 Sam. XXII. 8, 9.) but art an egregious Hypocrite; a meer Designer of Mischief to others, thereby to advance thy self: thy Tongue was the first Instrument in this Butchery, being sharpened by thy Malice on purpose, like a Razor newly set, to cut the Throats of the Guiltless, that thou mightest seem to be the most zealous of all others, for the Safety of the King's Person and Government.

3. Thou lovest evil more than good, and lying rather than to speak righteousness. Selah.

4. Thou lovest all devouring words, O thou deceitful tongue.

3. To have told the plain Truth would not have served thy Ambition, and thy Malice; which make thee love to do Mischief rather than good Offices unto others; and to devise Lies against his Innocence.

4. Thou carest not whom thou destroyest, but can swallow up a whole City at a Morsel: O thou false Tongue, who, to curry Favour with thy Prince, devisest the most impudent Lyes against those that never offended him.

6. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

thou wast wont to pretend Devotion, *1 Sam. XXI. 7.*) and root out, not only thee, but all thy Family from the Face of the Earth.

6. The righteous also shall see and fear, and shall laugh at him.

reflecting upon thy vain Devices to greaten thy self and Family, shall deride thy Folly, saying as I do;

7. Lo, this *is* the man, *that* made not God his strength: but trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

Lo, his ambitious Hopes are all vanished and come to nothing.

8. But I *am* like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

For he shall drop away like a withered Leaf, but I grow and increase in Strength, like a green Olive-tree planted in the Courts of God's House; whose Mercy, I trust, will preserve me to my Life's end from all the Mischiefs they devise against me, and make me more and more flourishing, both in my Person and in my Posterity.

5. The great God, whose Priests thou hast slain, shall avenge their Cause, and pull thee from that Greatness and Honour, to which thou seekest, by this vile Means, to raise thy self: and more than that, he will pay thee in the same Coin thou hast dealt to them; for he will utterly destroy thee, and snatch

as thou didst those Innocents; just so will he pluck thee from the Tabernacle of God, (where thou wast wont to pretend Devotion, *1 Sam. XXI. 7.*) and root out, not only thee, but all thy Family from the Face of the Earth.

7. Behold that mighty Man, that principal Favourite, who regarded not God, nor sought to support himself by his Favour, but laid the Foundation of his Fortune (as we speak) meerly in Abundance of Riches, and the Favour of his Prince: in which also he endeavoured to establish himself, not by honest Means, but by the most perfidious Arts, and cruel Enterprises; what now is become of him? and where is his Greatness?

Lo, his ambitious Hopes are all vanished and come to nothing.

8. Whilst I, at whom he principally aimed in his murderous Design, am still, blessed be God, in Safety; nay, compared with that Destruction which shall fall on him, in a flourishing Condition:

For he shall drop away like a withered Leaf, but I grow and increase in Strength, like a green Olive-tree planted in the Courts of God's House; whose Mercy, I trust, will preserve me to my Life's end from all the Mischiefs they devise against me, and make me more and more flourishing, both in my Person and in my Posterity.

9. I will praise thee for ever, because thou hast done it: and I will wait on thy Name, for it is good before thy saints.

9. For which I will never cease to praise thee, because I owe it entirely to thee that I am not destroyed; and I will patiently expect the Accomplishment of thy Promises to me: For all thy pious Servants have ever found this to be the best and wisest Course, to depend upon thy Omnipotent Goodness and faithful Promises, and not to imitate those wicked Men, who study to advance or preserve themselves by Flattery, or other viler Practices.

# P S A L. LIII.

To the Chief Musician upon *Mahalah. Maschil.* A Psalm of David.

## A R G U M E N T.

*This Psalm and the XIV. differ so little, that it hath troubled Interpreters to give a Reason for the Repetition of the same Thing, almost in the same Words. There is some Variation indeed in every Verse, but it is merely the Change of one Word for another of the same import; (as for Example, God for LORD, v. 2, 4, 9.) except only Verse the fifth, where there is a much greater Alteration; and the sixth wholly omitted; which makes it probable there was some new Occasion for the Using this Hymn again, though an Occasion exceeding like the former. What it was, Writers do but guess; and if I take the Liberty also to interpose my Conjecture, it will be nothing so remote, as all those that I have met withal seem to be.*

*If we suppose the Defection of the People in the Rebellion of Absalom, to have been the Matter of his Complaint in the XIV. Psalm; then it looks like a probability, that the new Revolt which the Israelites generally made, immediately after the other, before David had quite recovered Jerusalem, and his Settlement there, was the Occasion of this. For you read that, upon the Quarrel which arose between the Men of Judah and the Men of Israel about Precedency, in bringing back the King, Sheba blew the*

*Trumpet of Rebellion afresh; and it is said, that every Man of Israel left David, and followed after him, 2 Sam. XX. 2. This is the Revolt, I apprehend, here spoken of, v. 3. where the Psalmist says, Every one of them is gone back. And a dangerous Revolt it was, as David apprehended, more dangerous than the former, unless timely check'd, (2 Sam. XX. 6.) which made him, before all his Army could be assembled, (v. 5.) send his Guards to pursue him speedily, v. 7. as they did through all the Tribes of Israel, v. 14. who being afraid of the Issue, (v. 5. of this Psalm) fell off from Sheba more and more the farther he went, and left him at last to shift for himself, so that he was shut up in the City of Abel, there taken and beheaded, v. 22. After which his Body, it is likely, was exposed to the Fowls of the Air, or the wild Beasts; insomuch that his Bones were indeed at last scattered, (as the Psalmist here speaks, v. 5.) and all his Adherents made contemptible.*

*This David desired should be commemorated together with his Deliverance from Absalom's Rebellion; and therefore making a Review of the XIV. Psalm (wherein that Distress is described) he delivered it again to the Master of the Musick (as appeared after the first Collection of the Book of Psalms was finished) with some small Alterations, relating to this new Business; desiring GOD, for instance, to give them still some farther and new Salvation, v. 6. For the Word here is in the plural Number, but in the XIV. Psalm in the singular; which hath made me render it here compleat Salvation, which he implores with the same Earnestness he had done before, and orders also how the Psalm should be sung upon Mahalath, or the hollow Instrument, (Flute or Pipe) to the Tune of Maschil, (or as a Caveat against Rebellion, see Psal. XXXII.)*

*If any be not satisfied with this Account of the Psalm, because of the Word Captivity, in the last Verse, which they may think ought to be taken properly; then they may suppose this Psalm to have been reviewed by Asaph the Seer in the Days of Hezekiah, when abundance of the People had been indeed carried captive, Isa. V. 13. But there is no need to have recourse to this: for the Word Captivity imports no more,*

more, in some Places, but only great Desolation ;  
such as was made of Job's Estate and Family, XLII.  
10. and by the Philistines, when Shiloh was destroy-  
ed, Judg. XVIII. 30, 31.

1. **T**HE fool hath  
said in his  
heart, *There is no*  
God ; corrupt are  
they, and have done  
abominable iniquity :  
*there is none that*  
doth good.

they do, or that he will

2. God looked  
down from heaven  
upon the children of  
men, to see if there  
were any that did  
understand, that did  
seek God.

3. Every one of  
them is gone back :  
they are altogether  
become filthy : *there*  
*is none that* doth  
good, no not one.

4. Have the work-  
ers of iniquity no  
knowledge, *who* eat  
up my people *as* they  
eat bread ; they have  
not called upon God.

the Reason is, they  
5. There were they  
in great fear *where* no  
fear was : for God  
hath scattered the  
bones of him that en-  
campeth *against* thee :  
thou hast put *them* to  
shame, because God  
hath despised them.

and his Bones lie scattered on the Ground, who thought

1. **T**HOUGH the Wicked are  
not yet so impudent as open-  
ly to deny God with their Mouths ;  
yet such is their abominable Filthi-  
ness, so shameless are they in their  
Wickedness, so universally deprav-  
ed, that their secret Thoughts sure  
are, God takes no notice of what  
they do, or that he will not judge them for it.

2. But let them know that he  
exactly observes them, and all the  
Ways of the Sons of Men, which  
are naked and bare before his Eyes ;  
though, alas ! there is nothing now  
to be seen but Ignorance and Con-  
tempt of his Majesty.

3. The *Israelites* have made a  
new Separation, and are entirely  
revolted ; being like a Body with-  
out Spirit, so rotten and putrified,  
that it is hard to find so much as  
one that hath any kind of Good-  
ness in him.

4. Strange that they should still  
be thus Senseless ! and (after such a  
Defeat as they have lately receiv-  
ed) continue to work Iniquity ; nay,  
to be cruel and void of all Pity and  
Compassion to my poor People ;  
have no Religion.

5. And none more cowardly than  
such Atheistical Wretches ; whose  
Courage so soon failed them, that  
a panick Fear seized them before  
my Forces could approach them :  
For they ran away, and dispersed  
themselves, when I sent but a small  
Party after them. God, O my  
Soul, hath broken him in Pieces,

to oppress thee: Thou hast obtained this Favour of him, to put them to shame; for he despised those who had so little regard to his Majesty.

6. O that the salvation of Israel were come out of Sion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

6. And he is mighty to save, (whatsoever such wicked People think) and resides, by a special Token of his Presence there, on Mount Sion: O that it might please him to compleat our Deliverance from thence; and restore us all again to the happy Enjoyment of that Place, from whence we have been banished: It would turn our sad Lamentations into the most chearful Thanksgivings: and fill not only Judah, but all the Tribes of Israel, with Joy and Gladness.

## P S A L. LIV.

To the Chief Musician on *Neginoth. Maschil.* A Psalm of David, when the Ziphites came and said to Saul, Doth not David hide himself with us?

## A R G U M E N T.

*This Psalm, the Title tells us, was composed, when (not long after the Butchery of Doeg) the Ziphites, a false People, void of Humanity, and that sought nothing, but how to raise themselves, though by another's Ruin, endeavoured to ingratiate themselves with Saul, by discovering to him where David lurkt in their Neighbourhood: (1 Sam. XXIII. 14, 19.) and undertook to guide the King to the very Place, and assist the Forces he should send to take him, v. 20, &c. By which means David was brought into such a great Strait (v. 26.) that if Saul had not been diverted by a sudden Invasion which the Philistines made, he could not have escaped him. In this Distress he made his Address to GOD by Prayer in the Words of the three first Verses of this Psalm. But on a sudden (hearing, I suppose, how Saul himself was alarm'd with the News of an Invasion) he breaks out, v. 4, 5. into Admiration of GOD's Goodness. And when the Danger was quite over, added, I suppose, the two last Verses; wherein he expresses with what*

*what Joy he took a view, from the Mountains  
where he lay hid, of Saul's Forces as they retreated.  
Which was a Thing so memorable, that, when he  
came to the Kingdom, he delivered the whole to the  
Master of Musick in the Tabernacle, to be sung as  
the IV. Psalm, to the Tune of Maschil.*

1. **SAVE** me, O God, by thy name, and judge me by thy strength. **O** GOD, whose Name imports that thou art the supreme Judge, and therefore the Defender and Protector of all injured and oppressed Persons; I humbly implore thy Aid in this great Distress; beseeching thee, who can easily do it, to deliver me from my Enemies, and by thy Almighty Power vindicate my Innocence; and maintain my righteous Cause against those that are too strong for me, and wrongfully seek to destroy me.

2. Hear my prayer, O God: give ear to the words of my mouth. 2. Deny me not this Request, O GOD, I most earnestly intreat thee; but grant the Petitions of thy poor Servant, who hath nothing but his Prayers to oppose to all those Forces that surround him.

3. For strangers are risen up against me, and oppressours seek after my soul; they have not set God before them. Selah. 3. And they are conducted by barbarous People, whom I have no Way disoblighd; for I never had any Thing to do with them; and yet they have undertaken to deliver me into the Hand of *Saul*, and those formidable Enemies that are

come to seek my Life: (1 Sam. XXIII. 20.) having no regard to GOD at all: but only studying, right or wrong, to gain the Favour of their Prince.

4. Behold, God is mine helper: the Lord is with them that uphold my soul. 4. O the wonderful Goodness of God! who in this deplorable Condition, sends me, in a strange and unexpected manner, most seasonable Relief! Behold, how he takes my Part, the Lord preserves my Life: For, alas! the small Forces I have with me, are unable to secure it; and can by no means support me against those numerous Enemies that thought to destroy me.

5. He shall reward evil unto mine enemies; cut them off in thy truth. 5. And as for those Spies that undertook to find out all my hiding Places, (1 Sam. XXIII. 22, 23.) He shall

shall bring the Mischief they intended to me, upon themselves. Take a just Vengeance on them, and execute thy Threatnings, O LORD, against such treacherous Persons.

6. I will freely sacrifice unto thee; I will praise thy name, O Lord, for it is good.

and Deed. First, I will offer thee liberal Sacrifices; and then I will accompany them with my Praises of thy Wisdom, Power, and Goodness, O LORD; which is the most pleasing Sacrifice I know unto thee, and the most delightful Employment unto me.

7. For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

from whom I lately fled for fear, (1 Sam. XXIII. 26, 27, 28.)

6. In the mean Time I will not be sparing in expressing my Thankfulness for what thou hast done already, but make thee my grateful Acknowledgments both in Word

7. Who by his special Providence am marvellously delivered out of that Distress wherein I was, and all the Dangers which it threatened: For my Eyes now dare look upon those Enemies in their Retreat,

## P S A L. LV.

To the Chief Musician on *Neginoth. Maschil.* A Psalm of *David*.

### A R G U M E N T.

*This Psalm was sent to the Master of the Musick, to be sung as the former: having an Occasion something like it. For the Complaint which he makes in the Middle of the Psalm, that his greatest Confident proved treacherous to him, makes it probable that it was Composed when Absalom's Rebellion broke out, and he was forced to flee suddenly from Jerusalem: and as he was going barefoot upon Mount Olivet (he and all his Company weeping) to increase his sorrow, met with the News, that Ahitophel also was among the Conspirators, 2 Sam. XV. 31. Upon which, we read there, he presently fell to his Prayers; and as soon as he came to a Place where he could rest and retire himself, he represented, it is likely,*

*likely, the sadness of his Condition more largely in this Psalm: beseeching GOD to disappoint the Conspirators, v. 9. First, because of the Violence they had committed at Jerusalem, (v. 9, 10, 11.) and, Secondly, because of the vile Treachery of Ahitophel, from the 12th to the 15th, which seems to me ought to be connected with the beginning of the 9th Verse; for he goes: in the 15th, to beseech GOD to defeat them all, which he had begun in the 9th, but breaks off to insert his Reasons why he was so earnest. And then, in the Conclusion, he exhorts all those that adhered to him, not to be discouraged; but to cast their Care upon the LORD: who would reward their pious Confidence in him; by protecting and delivering them, and destroying their and his Enemies.*

1. **G**IVE ear to my prayer, O God: and hide not thy self from my supplication.

2. Attend unto me and hear me: I mourn in my complaint, and make a noise.

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

false Accusations, and say I am unjust, and take no care of my People, (2 Sam. XV. 3, 4.) and therefore furiously set themselves against me, to dethrone me.

4. My heart is sore pained within me: and the terrors of death are fallen upon me.

1. **O** God, the supreme Judge of all the World, I most humbly address my self to thee, who art inclined to relieve those that are oppressed: beseeching thee not to reject a poor Supplicant, but graciously to receive his Petition which he puts up unto thee.

2. Let the Sadness of my Condition move thee to consider and relieve me; which I am not able to represent in my Prayer, without Shrieks and lamentable Cries, so great is the Perturbation of my Mind.

3. Because my own Son is become my Enemy, and hath blown the Trumpet of Rebellion against me, (2 Sam. XV. 10.) and because of the sore Straits to which he hath wickedly reduced me: For which, that there might be some Colour, he and his Associates load me with

4. This is a sore Grief unto my Heart, and puts me into the very Agonies of Death: which, without thy Mercy, I must suddenly expect (2 Sam. XVII. 2.)

5. Fearfulness and trembling are come upon me, and hor-  
rour hath over-  
whelmed me.

I look, Horrour and

6. And I said, O  
that I had wings like  
a dove; for *then*  
would I fly away,  
and be at rest.

7. Lo, *then* would I  
wander far off, and  
remain in the wil-  
derness. Selah.

some desert Place, remote from all Society.

8. I would hasten  
my escape from the  
windy storm and  
tempest.

Storm of Wind, or

9. Destroy, O Lord,  
and divide their  
tongues: for I have  
seen violence and  
strife in the city.

(2 Sam. XV. 34.)  
they have filled the whole City of *Jerusalem*  
with Tumult and Confusion.

10. Day and night  
they go about it up-  
on the walls thereof:  
mischief also and  
sorrow are in the  
midst of it.

Body they meet withal: and such as run to the main  
Guards, in hope to meet with some Relief, are miserably  
deceived; for there the same Iniquity, Oppression, and  
injurious Dealing keep their Station.

11. Wickedness is  
in the midst thereof:  
deceit and guile de-  
part

5. The suddenness and strength  
of this Conspiracy hath struck me  
into such a Fear, as makes me trem-  
ble: I am involved in such Dif-  
ficulties, that, which Way soever  
Confederation seize upon me.

6. In this Confusion, I rather  
wish'd than hoped to escape, (2  
*Sam.* XV. 14.) saying, Who will  
lend me Wings, as swift as those of  
a Dove? that I may flee away to  
some Place of Safety and Repose.

7. Lo, then would I go to some  
far distant Country, though I wan-  
dred I knew not whither (2 *Sam.*  
XV. 20.) I would hide my self in

8. And I would make all the  
hast imaginable to escape this  
fierce Persecution: (2 *Sam.* XVII.  
16, 21.) which is risen like a sudden

Storm of Wind, or violent Tempest; and threatens ut-  
terly to subvert me.

9. O LORD, let that speedy De-  
struction swallow up them, which  
they design against me, (2 *Sam.*  
XVII. 16.) divide their Counsels,  
and raise Dissentions among them,

(2 *Sam.* XV. 34. XVII. 14, 15.) for I am certainly in-  
formed, that by Rapine and Cruelty, Brawling and Con-  
tention, they have filled the whole City of *Jerusalem*  
with Tumult and Confusion.

10. There is nothing else to be  
seen, either by Day or by Night:  
For they that guard the Gates, or  
go the Rounds, make it their Busi-  
ness to ravage and spoil, to pick  
Quarrels, and fall out with every

Body they meet withal: and such as run to the main  
Guards, in hope to meet with some Relief, are miserably  
deceived; for there the same Iniquity, Oppression, and  
injurious Dealing keep their Station.

11. There is no Place free either  
from their open Violence, or secret  
Fraud and Deceit: but they bar-  
barously

part not from her streets.

12. For *it was* not an enemy *that* reproached me, then I could have born *it*; neither *was it* he that hated me, *that* did magnifie *himself* against me, then I would have hid my self from him.

any Sign of Hatred to me; for then I could have secured my self, by withdrawing from his familiarity.

13. But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

ther: whom I loved as my self; whose Counsel I ever followed; and to whom, as my Friend, I unbofomed all my Secrets:

14. We took sweet counsel together, *and* walked unto the house of God in company.

15. Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them.

16. As for me, I will call upon God: and the Lord shall save me.

Almighty Lord, who hath done formerly.

17. Evening and morning, and at noon will I pray, and cry aloud: and he shall hear my voice.

barously abuse, or cunningly circumvent the Inhabitants, both within Doors and without.

12. And there is one most notorious Traitor, whose ingratitude deserves to be severely punished; for he hath maliciously reproached and calumniated me and my Government, when I thought of no such Treachery: For we never had any Quarrel, (then his Treason would not have been so strange, but far more tolerable:) nor did he give

13. No, thou, O most perfidious of all Mankind, who contrivest this Mischief against me, wast the Person whom I esteemed above all o-

14. Whose Conversation was most delightful to me, and to whom I thought I had been tied, not only by the Bond of Civil Friendship, but (which is far stronger) of Religion.

15. Let Death seize on them as unexpectedly as this Treason broke out against me: Let them sink on a sudden into the Grave, when they think of nothing less; for wheresoever they go, all manner of Mischief marches along with them.

16. As for me, I will injure no Body to preserve my self, but only commend my self and my Cause to God, the righteous Judge: and the changes not, will deliver me as he

17. For this I will not cease to solicit him when I go to Bed, and when I rise, and before I take my Repast: both in my inward Thoughts, and with my Mouth, in  
silent

silent Desires and lamentable Moans, I will never give over my Importunity, till he graciously grant my Petition, and send me Relief.

18. He hath delivered my soul in peace from the battle that was against me; for there were many with me.

19. God shall hear and afflict them, even he that abideth of old, Selah: because they have no changes, therefore they fear not God.

pents; but they all pertinaciously persist in their Rebellion, without any fear of the Divine Vengeance.

20. He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21. *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oyl, yet *were* they drawn swords.

served only to hide his Design of giving me a mortal Wound.

22. Cast thy burthen upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

Burthens of thy Cares upon him; who will certainly support thee under any Troubles that he is pleased to impose upon thee. Preserve thy Integrity; and, though thou may'st be shaken and disturbed for a Time, he will not suffer thee to be moved out of thy Place, but quietly settle thee there again.

18. He will rescue me from the Hand of this rebellious Army which comes against me, and restore me to my Throne in Peace: for be they never so numerous, there is a far greater Power on my side to defend me, and to fight for me.

19. God himself, who hath so long governed the World most justly, and never alters nor changes, will hear my Prayer, and bring down their Pride: for having prospered hitherto in their Villany, there is not one of them that re-

20. Especially that perfidious Person, who hath not only violated all the Laws of Friendship; but profanely broken his Promise and Oath of Fidelity, wherein he was engaged to me.

21. Nothing can be falser than he; who entertained me with the fairest and smoothest Language, when at the same Time he was contriving this Rebellion in his Heart: all his soft Words and tender Professions of Kindness to me, his Design of giving me a mortal

22. But why do I trouble my self any farther with him? Be not dejected, O my Soul, (and let me give this Counsel to every one that adheres to me) but reposing thy humble Trust in God, cast all the

23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days, but I will trust in thee.

23. But as for those that have given me this Disturbance, thou, O God, wilt bring them to an untimely End; and throw them headlong into the Pit of Destruction. They are Men that thirst after Blood, and by all manner of Fraud and Treachery endeavour to compass their Ends: and such shall perish in the Flower of their Age; when I trust to spend my Days in Prosperity and Peace.

# P S A L. LVI.

To the Chief Musician upon *Jonath-elem rechokim*.  
*Michtam* of David, when the Philistins took him in Gath.

## A R G U M E N T.

*A Psalm Composed by David, when for fear of Saul he fled like an innocent Dove into remote Countries. More particularly when he was forced to take Shelter among the Philistins in Gath, 1 Sam. XXI. where the Lords of the Court brought him to King Achish, with such high Commendations of his Valour, as he thought might endanger his Life. And therefore he put on the Guise of a Man beside himself; silently bewailing the Sadness of his Condition, which constrained him to make use of such Artifices; and complaining to GOD of the Cruelty of his Enemies, who had driven him into this and many other Straits: but making no Remonstrances to Achish how he was used, nor begging his Assistance against them. Not a Word of this; which is the Reason, possibly, why he compares himself here in the Title to a silent or dumb Dove, if Interpreters rightly understand the Words Jonath Elem, which they expound in that manner. And Kimchi thinks, he the rather compares himself to a Dove, because that is accounted a silly Creature, (Hosea VII. ver. 11.) and David now seemed no better.*

*And this is the Reason that this Psalm is also called Michtam (see Psal. XVI.) because it is a Commemo-*

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ration

ration of GOD's singular Care over him, in many great Dangers, especially at Gath: when he intirely depended upon his Favour and Love alone; supporting himself (and seeking no farther for help) by his gracious Promise to him, which he thankfully acknowledges, especially in the Conclusion of this Psalm.

Which was penned, it appears from v. 8. after many Wandrings of this good Man; first, to Samuel in Naioth, 1 Sam. XIX 18. then to Jonathan, XX. 1. then to Nob, XXI. 1. after that, to Gath, v. 10. from thence to Adullam, XXII. 1. and then into the Country of Moab, v. 3. from whence he was admonished by the Prophet Gad, to go to a Place of greater Security, v. 6. which he found in the Forest of Hareth, 1 Sam. XXII. 5. where, I suppose, he might have a little Repose and Leisure, to reflect upon what was past, and to compose this Psalm: And from that Forest, I fancy, he might call himself (if we admit of Bochartus his change of one Point, Lib. 1. de Animal. Cap. 3. Part 2.) Jonath-elim rechokim, A Dove in the remote Woods. Where he made this Psalm before the rest of his Wandrings to other Places, which afterwards followed. And when he came to the Kingdom, he delivered it to the Chief Master of Musick, to be sung after the Tune of a Song, which began with those Words (as Aben-Ezra takes it) Jonath-elim rechokim.

1. **B**E merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me.

1. **G**OD, the Supreme, and therefore impartial Judge of all the World, take Pity upon me, I beseech thee; and rescue me from the Violence of my Enemies; for Saul, forgetting his own Mortality, and how unseemly it is for frail Man to continue his Enmities for ever, most eagerly pursues me, with an unsatiable Desire to take away my Life: He never intermits his Persecutions, but presses me so closely, that he gives me no Time to breath.

2. Mine enemies would daily swallow me up, for they be many that fight against me, O thou most High.

2. He sends abroad his Spies to watch all Opportunities to insnare me; for which they gape as greedily as ravenous Beasts do for their Prey: And great Multitudes there

there are, O thou most High, (who alone canst disappoint them) that, proud of their Numbers and of their Power, have insolently set themselves against me to destroy me.

3. What time I am afraid, I will trust in thee. 3. As I have just Reason to fear thy Will, unless I be defended by thee, with whom I have intrusted my self and all my Concerns; which is the only Thing whereby I overcome those Fears, when they seize upon me.

4. In God I will praise his word, in God I have put my trust, I will not fear what flesh can do unto me. 4. By the Help of GOD, I will be so far from being dismayed, that I will rejoice in his faithful Promise he hath made to me by his Prophet, (1 Sam. XVI. 13. 2 Sam. III. 9. V. 2.) Though it be not fulfilled

presently, yet by his Assistance I will depend, as I have done hitherto, upon his Fidelity for the Performance of it, and never fear what frail Man can do to hinder it.

5. Every day they wrest my words; all their thoughts are against me for evil. 5. I know what an ill Construction my Enemies would put upon these Words, if they could hear what I say; for they do nothing but rest the most innocent Speeches; and because I profess to confide in GOD, pretend that I conspire against the King, (1 Sam. XXIV. 9.) their whole Business being nothing else, but to contrive how to do me Mischief.

6. They gather themselves together; they hide themselves, they mark my steps, when they wait for my soul. 6. For this End they hold many Consultations among themselves, and lay Snares privily for me; curiously observing all my Motions, and still expecting an Opportunity to take away my Life.

7. Shall they escape by iniquity? in thine anger cast down the people, O God. 7. Shall this Iniquity alway go unpunished? Or by their Subtilty and Craft shall they who thus unjustly persecute the Innocent, escape thy Vengeance? O GOD, the righteous Judge, throw down those insolent People, who have so long provoked thy Patience; and make them feel the Effects of thy just Displeasure.

8. Thou tellest my wandrings, put thou my tears into thy bottle: are they not in thy book? 8. Thou art perfectly acquainted, I am sure, how often I have been forced to fly, like a Vagabond, from Place to Place; which hath

cost me many a Tear: Good LORD, preserve a kind Remembrance of them; and let them not perish as Things thou nothing regardest. But why am I so importunate for this, since I know thou art so far from despising my Misery, that thou art as mindful of it, as if thou keptest a Register of every Tear, and of all my Troubles?

9. When I cry unto thee, then shall mine enemies turn back: this I know, for God is for me.

10. In God will I praise his word: in the Lord will I praise his word.

LORD, who never alters nor changes; and I will be like him, immurably rejoicing in that faithful Promise.

11. In God have I put my trust: I will not be afraid what man can do unto me.

accomplishment of what the LORD designs for me.

12. Thy vows are upon me, O God: I will render praises unto thee.

grateful Acknowledgments, if thou would'st deliver me: though I am not able to requite thy Kindness; yet I will not cease to magnific and extol it with my highest Praises.

13. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

open Violence they use to overthrow me: thou wilt support me still to praise thee, and to perform further Service to thee here in this World, as I intend to do most sincerely.

9. My Prayer therefore shall prevail, when my Enemies oppress me, and obtain a glorious Victory over them; of this I am assured, because the Mighty God, who rules all the World, is on my Side.

10. By his gracious Assistance I will continue my Resolution to rejoice in the faithful Promise I before mentioned: He is the Eternal

LORD, who never alters nor changes; and I will be like him, immurably rejoicing in that faithful Promise.

11. Nothing shall shake the Confidence I have reposed in him, nor will I fear what the greatest Man can do, were he more Powerful than he is, to hinder the Accomplishment of what the LORD designs for me.

12. Nor will I ever be unmindful of the Promises I have made to thee, O God; to whom, when I was in Distress, I vowed the most

grateful Acknowledgments, if thou would'st deliver me: though I am not able to requite thy Kindness; yet I will not cease to magnific and extol it with my highest Praises.

13. For thou hast so remarkably rescued me from Death (to thy Goodness I ascribe it, not to my Policy) when I was in the Power of the *Philistines*, that I ought not to doubt of thy continued Preservation of me, from the Snares my Enemies lay to entrap me, or from the

open Violence they use to overthrow me: thou wilt support me still to praise thee, and to perform further Service to thee here in this World, as I intend to do most sincerely.

P S A L. LVII.

To the Chief Musician. *Al-taschith.* *Michtam* of David, when he fled from Saul in the Cave.

A R G U M E N T.

*This Psalm, the Title informs us, was penned upon the like Occasion with the former. For after several other Wandrings, (besides those he speaks of in the foregoing Psalm, v. 8.) or removes from Place to Place, mentioned 1 Sam. xxiii. you find David in the strong Holds of Engedi, v. 29. where there was a Cave among the Rocks, xxiv. 2, 3. in which David and his Men lurkt and hid themselves for fear of Saul. Who in his Pursuit of them, came to ease himself in this very Place where they skulkt; and thereby presented David with as fair an Opportunity as could be desired to kill him. Which he might have done without any Noise, if his Piety, and religious Resolution to do nothing that was sinful, no not to gain a Kingdom; but (trusting to the faithful Promise he speaks of, Psal. LVII. 4, 10.) to wait wholly upon GOD, to prefer him when and as he pleased to the Throne, had not hinder'd him. For some of his Men, observing the Advantage, would fain have dispatch'd him, if David had not forbidden the Person who was ready to strike the Blow, saying, Al-taschith, Thou shalt not destroy him; or, destroy him nor. So some expound that Word, which we find in the Title of the Psalm; though others (observing the same Word to be in the Title of the two following Psalms and of the LXXV. which belongeth not to this matter) judge it more probable that Al-taschith was the beginning of some Song, according to which this Psalm was to be sung. To which, notwithstanding, in my Opinion, it may be replied, that those Three Psalms which follow after this, had that Title prefixt, only to show that they were to be sung like this.*

*In which David commemorates GOD's great Mercy in mollifying the Heart of Saul at that Time, by the Kindness and Piety which he expressed towards him: Remembring in the first place, what kind*

of *Thoughts* he had when he was in the Cave, and saw himself in manifest *Danger* of being taken by Saul's Forces: And then blessing GOD for the sudden Change which was made in his Condition, by Saul's falling into his Hand, to do what he pleased with him, by the Demonstration he gave him, that he had no traiterous *Thoughts* in his Heart; but bare still a due Reverence to him, notwithstanding the ill Usage he receiv'd from him.

It is called *Michtam* for the same Reason that the former was, because of the singular Favour which GOD shewed him in this Deliverance; more precious to him than any Jewel, and that deserved an everlasting Remembrance, (see Psal. XVI.)

1. **B**E merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

I will still depend, as I have done hitherto, for Defence and Preservation, till this Danger be past, which is now impendent over me, and threatens to destroy me.

2. I will cry unto God most high: unto God that performeth all things for me.

3. He shall send from Heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

finite Mercy, I have his Promise for my Security: in the Performance of which, he will visibly declare his Fidelity.

1. **O** God, the Ruler and Governor of all the World, I most earnestly beseech thee to be merciful and gracious to me; O take some Pity upon me, who rely solely on thy Mercy, having no Confidence in these Fortresses, or secret Places, where I hide my self; but trusting merely to thy Almighty Protection, on which

2. There is none superior, or equal to him, unto whom I will continually commend my self: unto that mighty God, who will finish, I hope, what he hath begun to do for me.

3. There are greater Armies in Heaven, than those that here surround me; which, rather than I shall perish, he will send for my Deliverance; he will expose him to shame and reproach, that gapes like a ravenous Beast to devour me: I doubt not of it, for besides his infinite Mercy, I have his Promise for my Security: in the Performance of which, he will visibly declare his Fidelity.

4. My soul is among lions, *and* I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongues a sharp sword.

incensing *Saul* to pursue me; tearing my good Name (as they hope to do me) in Pieces, and giving the most deadly Wound to my Reputation, (1 Sam. XXIV. 9.)

5. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

6. They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7. My heart is fixed, O God, my heart is fixed: I will sing and give praise.

my Song shall be of thee; and with all the Joy I can express, I will set forth thy Praise.

8. Awake up my glory, awake psaltery and harp: I myself will awake early.

of Musick be wanting to accompany my Hymns: which I will sing unto thee so early, that I will prevent the rising Sun.

9. I will praise thee, O Lord, among the

4. And now there is a fit Opportunity, when my Life is in extreme Danger; for here I lie close, and dare not stir, being encompass'd with Enemies pick'd out on purpose to destroy me, (1 Sam. XXIV. 2.) who are as fierce and cruel as Lions, and enraged against me so furiously, that they are continually

5. Confute them, O God, the most righteous Judge of Men's Actions and Intentions; and by delivering me from this imminent Danger, raise to thy Self the high-

6. And how ready art thou, to hear the Prayers of thy faithful Servant! For, after all their Projects, and Devices to entrap me, when I was just falling into their Hands, I am miraculously preserved; and they themselves precipitously run into that very Danger, wherein they thought to have caught me, 1 Sam. XXIV. 3, 4, 5, &c.

7. My Heart also is ready, O God, my Heart is prepared and firmly resolved to pay thee the Vows which I made in my Distress:

8. My Tongue, wherewith I ought to glorifie thee, shall be no longer silent, or merely full of Complaints; nor shall any Instrument

9. Nor will I content my self with my private acknowledgments

the people, I will of thy Goodness; but I will publishing unto thee <sup>a</sup>lish thy Praise in the greatest Assemblies of thy People, among whom this Song shall be sung; yea, other Nations shall read therein, how thankful I am to thee, for what thou hast done.

10. For thy mercy is great unto the heavens, and thy truth unto the clouds.

11. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

10. For it is fit my Thankfulness should be as boundless as thy Mercy; which transcends all my Expressions; and hath nothing equal to it, but thy Faithfulness and Truth.

11. Be thou still exalted in these, O God, and raise to thy self thereby the highest Praise; spread the Fame of them every where, that thou mayest be glorified throughout all the World.

## P S A L. LVIII.

To the Chief Musician. *Al-taschith.* *Michtam* of *David.*

## A R G U M E N T.

*This and the next Psalm, in order of Time, precede the foregoing. But it is an ordinary Method among the Hebrews, to go backward from the last to the first: as they seem to me to do very plainly, in these three Psalms, which have the Title of Al-taschith. For David's first escape, when Saul sent to kill him, was certainly the Occasion of Psalm LIX. And then Saul calling his privy Council together, who without any more ado pronounced him guilty of high Treason: it is the subject of this present Psalm. And after that Saul persecuted him with the greater colour and show of Justice, accusing him of the worst of Crimes; as he complains in many Places, particularly in the Psalm foregoing. Which being called Al-taschith, for a peculiar Reason, (see there.) This, when it was delivered to the Chief Musician, was appointed to be sung after the same manner with that, and had the same Name given it, with the Title of Michtam also; because it contains a memorable Re-*  
proof

*proof of those Evil Counsellors, who against their Conscience had condemned David, merely to please the King, and give him a Pretence to destroy him. And therefore he prophesies a signal Vengeance should overtake them, (which he would have every Body observe) and that so suddenly and dreadfully, that he compares it to the Mischief which a Whirl-wind doth, when it carries all before it in a Moment; and particularly he remembers the Pots and Caldrons over the Fire, which should suffer by it; to intimate, I suppose, that these Men were great Oppressors, and devoured the People; as the Prophets often complain, in that very Language, particularly Micah III. 2, 3. where you read how the Senators of Israel broke the very Bones of the Poor, and chopt them in Pieces, as for the Pot, and as Flesh within the Caldron. Which Place affords the best Explication, that I can find, of the ninth Verse of this Psalm. Where I take hai and haron to refer to Thorns, and render the former green or alive, the other dry, or scorcht and burnt. But whatsoever these Words signifie, the repetition of chemo before each of them, plainly denotes (to any one that understands the Hebrew Language) that the Things meant by those Words should be served both alike.*

1. **D**O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?  
1. **F**ROM whom may we expect Justice, if not from the Princes and Rulers of the People, met together in Council? But let me ask that grave Assembly, do you verily think that you have pronounced a righteous Sentence against me? Did you judge according to your Consciences, uprightly and sincerely; and not suffer your selves to be biaised by your Affections?

2. Yea, in heart you work wickedness: you weigh the violence of your hands in the earth.  
2. You know the contrary to be true; and that you are not only disposed to do as the King would have you; but have Hearts fraught with Malice and wicked Devices against me: you that ought to weigh Things in an even Balance, and judge a Cause according to its Merits, suffer your selves to be inclined, by base Respects, to do an open Violence to your Country; and to oppress the Innocent.

3. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.

4. Their poison is like the poison of a serpent; they are like the deaf adder *that* stoppeth her ear:

Poison of a Serpent: whom they resemble in this also, that they will not be better instructed, nor, as becomes good Judges, keep an Ear open to further Information; but are as obstinate as the deaf Adder, (so much spoken of in our neighbouring Countries) which can hear well enough, but stops both her Ears.

5. Which will not hearken to the voice of charmers, charming never so wisely.

6. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

fierce and ravenous as the young Lions, thou, O Lord, who art Superiour to all, canst easily disarm them; and leave them a Desire without any Power to do me mischief.

7. Let them melt away as waters which run continually: *When* he bendeth his bow to shoot his arrows, let them be as cut in pieces.

his aim; like him that shoots a broken Arrow out of his Bow.

8. As a snail which melteth, let every one of them pass away like the untimely

3. But it is no wonder I am thus used by a wicked Brood, who never had any Sense of Good or Goodness; but were depraved from the very Womb: going astray, as soon as they could go: and telling lies, as soon as they could speak.

4. And such is the malignity of their venomous Nature, they tell the most malicious and destructive Lies of me, which strike at my Life as plainly as if they were the Life of a Serpent: whom they resemble in this also, that they will not be better instructed, nor, as becomes good Judges, keep an Ear open to further Information; but are as obstinate as the deaf Adder, (so much spoken of in our neighbouring Countries) which can hear well enough, but stops both her Ears.

5. And will not listen to the magical Song, wherewith their cunning Men are wont to charm those Serpents; and draw them together out of their Holes.

6. I appeal therefore from them unto thee, O God, the most righteous Judge; beseeching thee to disable those Mens Forces, whose Wickedness is incorrigible: though they be as strong and terrible, as the young Lions, thou, O Lord, who art Superiour to all, canst easily disarm them; and leave them a Desire without any Power to do me mischief.

7. Or if they have any Strength remaining, let their Courage fail them when they would attempt any thing against me: Let them be dissipated like Waters which slide away: When *Saul* bends his Mind to do me any harm, let him miss that shoots a broken Arrow out of his Bow.

8. Or be like a Snail, that appears with a threatening look when it puts forth its Horns; but the farther it goes, the more it wasts and

ly birth of a woman, and spends it self: whatsoever Designs he and his Followers may have that they may not see the sun. to destroy me, let them all miscarry, and prove like an abortive Child, which dies in the Womb, and never sees the Light of this World.

9. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

Thorns carries them all away, both the green Thorns and the dry.

10. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked:

10. Which just Judgment of God, when innocent People, whom you have oppressed, shall behold, it will fill them with joy; yea, they shall triumph over these wicked Men, like a great Conquerour; who returning with an absolute and compleat Victory from the Slaughter of his Enemies, dips his Feet in their Blood, as he passes over their Carcases.

11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

11. And the most vulgar People who observe little, seeing so remarkable a Vengeance, shall confess and say, Surely it is best to be just and pious: surely there is a supreme Judge, whatsoever profane Men imagine, who takes notice of all that is done upon Earth, and punishes or rewards Men according to their Deserts.

## P S A L. LIX.

To the Chief Musician. *Al-taschith. Michtam* of David: when Saul sent, and they watched the House to kill him.

## A R G U M E N T.

*The Title sufficiently informs us of the Occasion of this Psalm, wherein David expresses what his Thoughts and Affections were, when Saul sent Officers to watch his House all Night: and to slay him when he came out*

out of his Doors in the Morning: as you may read 1 Sam. XIX. from v. 11, to v. 18. He represents his Danger; beseeches GOD's Protection; describes the Wickedness of his Enemies, and their Diligence to destroy him; commends himself to GOD; expresses his Confidence in Him; and at last gratefully acknowledges GOD's Goodness, who by the Kindness of his Wife preserved him from this Danger. Which was so great, and the Deliverance from it so remarkable, that he would have it commemorated in this Psalm. Which is therefore called Michtam, (see Psal. XVI.) and was sent to the Master of Musick in the Tabernacle, to be sung as the two former, which have the Name of Al-taschith. See Psal. LVII.

1. **D**ELIVER me from mine enemies, O my God: defend me from them that rise up against me.

my Enemies, who are risen up to destroy me; be thou my Defence, I beseech thee; and bring me into some Place of Safety, where they may not be able to reach me.

2. Deliver me from the workers of iniquity, and save me from bloody men.

whom nothing but my Blood will satisfy.

3. For lo, they lie in wait for my soul; the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.

4. They run and prepare themselves without my fault: awake to help me, and behold.

my escape: O that

1. **O** GOD, who hast hitherto graciously preserved me, (see 1 Sam. XIX. 10.) take me now into thy Protection, and deliver me from this great Danger: thou seest the Number and the Power of

2. Rescue me from the Malice of Men, whose Business and constant Employment it is to do wickedly: Save me from the Cruelty of those,

3. For lo, a strong Guard hath beset my House, and lies in wait to apprehend me, and take away my Life: though I have committed no Offence against them, either great or less, as thou, O LORD, from whom nothing can be hid, very well knowest.

4. Unprovoked by me (I dare again repeat it, so great is my Innocence) they very busily run to and fro, and with all Diligence dispose their Watch in every Place to hinder

inter-

interpose for my Succour, and consider the Danger of my Condition.

5. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

5. What is all their Power and Force to thine; who art the Sovereign LORD of the World, and commandest all the Hosts in Heaven and Earth; and hast made also a gracious Covenant with thy People to protect and defend them? Appear now for my Relief, and punish all those wicked Men, who call themselves thy People, but are as barbarous and cruel, as false and perfidious as the Heathen: Do not spare them therefore, nor shew any Favour to such as violate all the Laws of Justice and Charity, and keep no Faith with their Neighbours.

6. They return at evening; they make a noise like a dog, and go round about the city.

6. After I had escaped the Fury of *Saul* in the Day, he renews his Attempts in the Evening; and sends armed Men to apprehend me, (*1 Sam. XIX. 10, 11.*) Some of which lie about my House, ready like a growling Dog to seize upon me; and others (should they miss me there) go round about the City, to Way-lay me in every Corner.

7. Behold, they belch out with their mouth; swords are in their lips; for who, say they, doth hear?

7. Behold, how full their Hearts are of Malice! which bursts out of their Mouth: they openly threaten to kill me, (*1 Sam. XIX. 15.*) for who, say they, shall call them to any Account for it, when they have dispatched me?

8. But thou, O Lord, shalt laugh at them, thou shalt have all the heathen in derision.

8. Thou, O LORD, art not in their Thoughts, who will so disappoint them in their Designs, as to make them very ridiculous: Thou wilt expose all these Paganish People to the Scorn and Derision of those who see how they are defeated, (*1 Sam. XIX. 16.*)

9. Because of his strength will I wait upon thee: for God is my defence.

9. For what is the Strength of *Saul* to thee? on whom I will wait with the same Diligence that they watch for me: knowing that I am safer under God's Protection, than if my House were an impregnable Tower.

10. The God of my mercy shall prevent me; God shall let me see my desire upon mine enemies.

apprehend me: Let can, God will let me

11. Slay them not, lest my people forget: scatter them by thy power, and bring them down, O Lord, our shield.

And therefore wish Power, O LORD, our Protector, first to depose them from their Honour and high Place; and having laid them low, and made them contemptible, then to disperse them here and there, and make them wander up and down as Vagabonds; that they may remain every where publick Spectacles of thy just Displeasure.

12. For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying, which they speak.

are so arrogant and themselves; and to and horrid Execrations.

13. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

and most righteous Judge, who governs all Things; and controuls even Kings themselves, not only among us, but throughout the World.

14. And at evening let them return, and let them make

a

10. He who hath given me so many Demonstrations of his Love, will not now desert me; but make Way for my timely Escape, notwithstanding all their Diligence to behold their Disappointment.

11. Not that I desire they should all be slain at one Stroke, which, though a terrible Vengeance, might soon slip out of my Countrymens Mind; whose Profit I desire, more than my own private Revenge:

rather thou would'st employ thy Power, O LORD, our Protector, first to depose them from their Honour and high Place; and having laid them low, and made them contemptible, then to disperse them here and there, and make them wander up and down as Vagabonds; that they may remain every where publick Spectacles of thy just Displeasure.

12. The Falshoods and Calumnies which their Mouths continually utter deserve this Vengeance; which shall certainly come upon them; for, though they may thrive by this Means for the present, yet at last these very Artifices shall prove their Ruine; especially since they

audacious, as to dare to forswear and confirm their Forgeries with Oaths

13. Let such vile Wretches as these, who incense thy just Displeasure against them after this manner, be utterly consumed: let them wast away by degrees in their Dispersions, till there be none of them found: that they may be convinced there is a Supreme Being,

Judge, who governs all Things; and controuls even Kings themselves, not only among us, but throughout the World.

14. Let them therefore watch me now, as narrowly as they please, (v. 7.) lying near my House like a

Dog,

a noise like a dog, and go round about the city. Dog, ready to seize upon me; or hunting about the City every where, to apprehend me.

15. Let them wander up and down for meat, and grudge if they be not satisfied. 15. They shall be punished in their kind, and go up and down the City and Country hereafter, upon another Design: wandering, like a hungry Dog, from Door to Door, to get something to eat; and forced to pass whole Nights in Complaints for want of Satisfaction.

16. But I will sing of thy power: yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. 16. Whilst I (whom they thought to have devoured) am praising thy Power, as I intend to do continually; I will get up early to give thee the highest Praises for thy Mercy (as I did that Morning when I had escaped the Hands of those that watched for me) because thou didst so mightily defend me,

and take me into thy gracious Protection; when I was in such a Strait, that, without thy miraculous Mercy, I must have perished.

17. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy. 17. It is but just that I should praise thee (who didst inspire me with Strength and Courage) with the same Diligence that I prayed to thee, against the Power of *Saul*, (v. 9.) For, whosoever was the Instrument, it was God that brought me into a Place of Safety; that God, who hath been most merciful to me, and tied me unto him by innumerable Benefits.

## PSAL. LX.

To the Chief Musician upon *Shusham Eduth*, *Michtam* of *David* to teach; when he strove with *Aram-naharaim*, and with *Aram-zobah*; when *Joab* returned and smote of *Edom*, in the Valley of *Salt*, twelve Thousand.

## ARGUMENT.

*This Psalm, we learn by the Title, was penned by David after Saul's Persecution was ended by Death, and David not only ruled over Judah but Israel also.*  
Till

*Till which Time the Philistins and other Nations afflicted the Country very much, by reason of the Divisions there were between the two Kingdoms of Israel and Judah: as they had done also all the Days of Saul, while he was busying himself in pursuing his Hatred against David; and neglected his foreign Enemies so much, that the Philistins were too hard for him, and at last overthrew him, in that great Battle wherein he and his Sons were slain, 1 Sam. XXXI. But when David was come to the Crown, and both Kingdoms also united in him, GOD himself seemed to lift up an Ensign to them, (as he speaks here, v. 4.) to call them to resort with one consent unto David; in assured Hope of Victory over their Enemies. Accordingly he subdued the Philistins, as you read, 2 Sam. VIII. 1. (which Chapter must be read for the understanding of this Psalm) and after that smote the Moabites, v. 2. of that Chapter; and then, in a memorable Battle (particularly taken notice of in the Title of this Psalm) overthrew the Syrians, called here and in other Places Aram: Both those that lived between the two Rivers, Tigris and Euphrates, called Naharaim; and those that adjoined to them, in that Part of Syria called Zobah, v. 3, &c.*

*And returning from this Victory, after his Lieutenant-General Abishai had slain of the Edomites eighteen thousand, (2 Sam. VIII. 13. 1 Chron. XVIII. 12.) Joab, the General of all his Forces, fell upon them again, and killed in the same Place, the Valley of Salt, twelve Thousand more (as the Title of this Psalm informs us) and afterwards destroyed them intirely, leaving never a Male-child, that he could find, remaining, 1 Kings XI. 15, 16.*

*For all which Expeditions when David was preparing himself, he composed this Psalm, and delivered it to the Master of Musick in the Tabernacle; to be sung upon an Instrument of six Strings, which was wont to be used in solemn Thanksgivings (and therefore called Shusham-eduth.) For he nothing doubted, but GOD would prosper his Arms, better than he had done Saul's: and both give him the Victory over their Forces in the Field, and bring him also into their fortified Cities, v. 9. as we read he did, 2 Sam. VIII. 14. Which made this Psalm also be called Mich-*  
tam

*tam of David, (see Psalm XVI.) being a most precious Memorial, worthy to be ever preserved, of his Faith in GOD, and of the admirable Success of it; whereby Posterity should learn to trust in him.*

1. **O** God, thou hast cast us off, thou hast scattered us, thou hast been displeased, **O** turn thy self to us again.

I most humbly beseech thee, to return to us with thy Favour, and make us as prosperous as we have been unsuccessful.

2. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

canst repair the Breaches our Folly hath made; and perfect the Union which is begun.

3. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

like to Men bereft of the Use of their Reason, by some intoxicating Potion; and have madly destroyed one another.

4. Thou hast given a banner to them that fear thee: that it may be displayed because of the truth. Selah.

repair, as Soldiers do to their Ensign when it is lifted up, and unanimously fight against their Enemies under my Conduct.

5. That thy beloved may be delivered, save *with* thy right hand, and hear me.

1. **O** God, the Judge of all the World, who hast lately rejected us, and refused to go out with our Armies; who hast broken and scattered our Forces, (1 Sam. XXXI. 1, 7.) so highly had our Sins provoked thy Displeasure;

2. There have been dreadful Commotions among our selves, and miserable Rents and Divisions, (2 Sam. II. 9, 10, 17. III. 1.) the woful Effects of which remain to this Day; and call for thy Help: who alone

3. Thou hast made us feel what it is to offend thee, by inflicting grievous Punishments upon us; wherein thou hast fulfilled the Words of thy Servant Moses: (Deut. XXVIII. 18, 34.) for we have been

4. But now thou hast granted the Desires of those that devoutly worship thee, and according to thy faithful Promise, (2 Sam. III. 9, 18.) given me to them to be their King; to whom they should all

5. Which I beseech thee to bless and prosper; that by thy mighty Power accompanying my Arms, I may be an Instrument of deliver-

ing thy beloved People from those that have oppressed them.

6. God hath spoken in his holiness, I will rejoice: I will divide Shechem, and mere out the valley of Succoth.

already put me in Possession (as he also promised, v. 2.) of all the Country about *Samaria*; which I will distribute under such Officers, as I think fit to set over them.

7. Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head; Judah is my Lawgiver.

These and all the rest of the Tribes of *Israel* are now united to the Royal Tribe of *Judah*, which (according to the Word of our Forefather, XLIX. *Gen.* 10.) supplies me with wife and able Men to administer the Laws, and order the Affairs of my Kingdom.

8. Moab is my wash-pot, over Edom will I cast out my shoe: Philistia, triumph thou because of me.

*Edomites*, and make them my Slaves, (*Ibid.* V. 14.) The *Philistines* likewise, whom I have begun to smite, (2 *Sam.* V. 17, &c. 22, &c.) shall add to my Triumphs, and be forced to meet me as their conquering Lord, (2 *Sam.* VIII. 1.)

9. Who will bring me into the strong city? who will lead me into Edom?

I enter that strongly fenced City, in the Frontiers of their Country? Who is it that will conduct me into *Idumæa*, and make me Master of it?

10. Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst

not

6. Why should I doubt of it?

And not rather rejoice in assur'd Hope of Victory; since God, who is most holy, and cannot lye, hath said he will deliver them by my Hand, (2 *Sam.* III. 18.) and hath

7. Gilead also, and Manasseh, who were lately under another King, (2 *Sam.* II. 9.) have submitted themselves unto me; and so hath the Tribe of *Ephraim*, which is a main Support of my Authority:

8. Which shall now extend it self beyond the Bounds of this Country; for I will tread *Moab* under my Feet, and reduce them to the vilest Servitude, (2 *Sam.* VIII.

2.) I will trample also upon the *Philistines* likewise, whom I have begun to smite, (2 *Sam.* V. 17, &c. 22, &c.) shall add to my Triumphs, and be forced to meet me as their conquering Lord, (2 *Sam.* VIII. 1.)

9. These are difficult Things indeed; and I may well ask, when I consider how potent these Nations are, by what Power or Force shall

10. But I can soon answer myself; for why should I despair of thy Presence with us, O God of all Power and Might? who formerly

merly

not go out with our armies ? merly indeed didst reject us, and forsake the Conduct of our Armies ; but now, I hope, wilt graciously aid us, and make us Victorious.

11. Give us help from trouble : for vain is the help of man. 11. Do not frustrate these hopes ; but afford us thy Help against the Syrians also, (2 Sam. VIII. 5.) now that they distress us ; for no humane Force is able to deliver us ; nor have we any Confidence in it, but in thee alone.

12. Through God we shall do valiantly : for he it is that shall tread down our enemies. 12. By whose Assistance we will behave our selves courageously, and do valiant Acts, for GOD will utterly rout our Enemies, and tread them down like the Mire in the Streets.

# P S A L. LXI.

To the Chief Musician upon *Neginoth.* A Psalm of *David.*

## A R G U M E N T.

*All agree that in the beginning of this Psalm David relates what his Thoughts were, when he fled either from Saul, or from his Son Absalom ; who drove him over Jordan, as far as Mahanaim, the very Extremity of Judea. Of this latter, it is most probable, he complains here, v. 2. because afterwards he calls himself King, v. 6. which he would not have done during the Life of Saul, though he was anointed and designed by GOD to that high Dignity ; because nothing could have justified Saul's Persecution of him so much as his taking upon him that Title.*

*It may be said indeed, that he kept this Psalm private till he was possessed of the Kingdom, and then deliver'd it to the Chief Musician, to be sung as Psal. IV. But that will not seem so likely, when we consider that his Danger was over before he had finished this Psalm, and called himself a King ; as appears from the latter Part of it, beginning v. 5. Where, after a Pause, he begins to acknowledge how GOD had granted the Desires he made when he was in Dis-*

*stress ;*  
Dd 2

*strests; and thankfully commemorates his Mercy, in bringing him back again to his Tabernacle: hoping He would prolong his Life in the Throne, (v. 6.) to which he was newly either advanced, or restor'd by GOD's Goodness. I shall suppose the latter in my Paraphrase.*

1. **H**EAR my cry, O God, attend unto my prayer.
  1. O GOD, the Supreme Governour and Judge of all the World, graciously vouchsafe to admit and answer the Petitions of a poor Supplicant; who, in a most lamentable Condition, cries unto thee most earnestly for Relief.
2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.
  2. Of which I will not despair, though I am upon the Brink of being thrust out of my Kingdom, (2 Sam. XVII. 22, 24.) and in such Anxiety of Mind, that I am even overwhelmed with Fear, and Grief, and Care; still I cry unto thee, saying, Secure me, I beseech thee, and bring me into a Place of Safety; which as without thee I am not able to reach, so there my Enemies may not be able to approach me.
3. For thou hast been a shelter for me, and a strong tower from the enemy:
  3. For in all my Distresses hitherto, thou hast been pleased wonderfully to preserve me: I fled to thee, and was protected; as in an impregnable Fortress, when *Saul* thought to destroy me.
4. I will abide in thy Tabernacle for ever: I will trust in the covert of thy wings. Selah.
  4. Which makes me hope thou wilt restore me again to the Place where thou dwellest; and that I shall never be thus banished from it any more, but remain in Safety under thy Almighty Protection, in which I will put my entire Confidence.
5. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy Name.
  5. And since thou, O God, hast heard the Prayers, which with these Vows I made unto thee; and hast given me again the Possession of that Country, which is the Inheritance of thy faithful People:
6. Thou wilt prolong the King's life: and his years as many generations.
  6. I doubt not but thou wilt grant their King a long and prosperous Reign over them, and add so many

many Years to those which his Enemies would have cut off: as if thou hadst given him a new Life, and added another Age unto the former.

7. He shall abide before God for ever: O prepare mercy and truth which may preserve him. 7. He shall sit upon his Throne, and ever govern in the fear of God: O that thy Goodness and Faithfulness, which are a stronger Guard than all his military Forces, may be ever ready at Hand to defend him.

8. So will I sing praise unto thy Name for ever, that I may daily perform my vows. 8. So will I perpetually sing Psalms in praise of them; and learn thereby to be faithful to my Promises: and Day by Day perform the Vows which I made unto thee when I was in Trouble.

P S A L. LXII.

To the Chief Musician, to *Jeduthun*. A Psalm of *David*.

A R G U M E N T.

*There are no Petitions at all in this Psalm, nor any Thanksgivings: but only Expressions of David's Faith and Confidence in God. Which (notwithstanding the Straits he was in, as appears from v. 3, 4.) grew greater and stronger (compare v. 2. with v. 6.) and moved him to earnest Exhortations of all other Persons, never to trust in Men; much less in those wicked Arts of fraudulent Dealing and Robbery, whereby Men are wont to advance themselves to great Estates; hoping thereby to be so strong, that no Body dare meddle with them: but to place all their Confidence in GOD alone, who can and will make these Supports fail those that rely upon them; and bless the Piety of such Men as depend wholly upon him.*

*Which would make one think this Psalm was penned by him, when he had overcome all the Fears into which the Rebellion of Absalom at first put him; but yet was not restored to his Kingdom. Unto which when he returned, he committed this Meditation to the Master of the Musick, to be sung according to the Tune to which Jeduthun, a famous Artist, had set the XXXIX. Psalm. Dd 3 1.*

1. **T**Ruly my soul waiteth upon God: from him cometh my salvation.

GOD; expecting what he will be pleased to do for me, who alone is able to deliver me.

2. He only *is* my rock and my salvation: *he is* my defence, I shall not be greatly moved.

much less to throw me quite out of my Throne.

3. How long will ye imagine mischief against a Man? ye shall be slain all of you: as a bowing wall *shall ye be, and as a tottering fence.*

you shall all perish in this Enterprize, and fall to the Ground, like a Wall that is not evenly built; or like a Partition made only of loose Stones, that have no Mortar to cement and hold them fast together.

4. They only consult to cast *him* down from his excellency, they delight in lyes: they bless with their mouth, but they curse inwardly. *Se-lah.*

Fawning and Flattery: speaking fairly to me with their Mouth, when in their Heart they wish'd my utter ruine, (See *Psal. LV. 21.*)

5. My soul wait thou only upon God: for my expectation *is* from him.

6. He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

1. **L**ET the Dangers be never so great which threaten my Destruction, I am resolved quietly and patiently to commit my self to

2. Be my Enemies never so powerful, I doubt not by his Providence to be safe; so secure, that though they give me some Disturbance, they shall not be able to do it long,

3. I wonder at your obstinacy, who continue thus to contrive the Ruine of a Man, whom God hath so visibly declared that he favours: To what purpose are all your Conspiracies, but only to bring sudden Destruction upon your selves? For

4. It is plain what they Design, and whither all their Consultations tend; to dethrone him, whom God hath been pleased to advance to the highest Dignity: this they hope now to effect by Lyes and Calumnies; in which they please themselves, as formerly they did in

5. But let not this discourage thee, O my Soul; resolve still to wait upon God with quietness and patience: for from him I expect my Deliverance.

6. By his Providence, as I said before, I doubt not I shall be so safe, so secure, that do what they can, they shall not be able to take one Step more, to throw me out of my Throne.

7. In God *is* my salvation, and my glory : the rock of my strength, and my refuge *is* in God. 7. Both my Safety, and my Honour and Dignity, depends upon God alone ; and not upon their Will and Pleasure : and I trust not either in Fortresses or Armies ; but make him my Confidence, on whom I rely for Defence and Protection against the strongest Enemies.

8. Trust in him at all times ; ye people, pour out your heart before him : God *is* a refuge for us. Selah. 8. And so I would advise all my People to do continually ; in whatsoever Condition you be, repose a pious Confidence in him : be not fearful, nor too solicitous ; but commit your selves to God by earnest Prayer, and implore his Help ; for he will never fail us.

9. Surely men of low degree are vanity, and men of high degree *are* a lye : to be laid in the balance, they are altogether lighter than vanity. 9. But do not place any Confidence in Man ; for as the Multitude are vain, giddy, and unconstant ; so the greater Sort are false, deceitful, and treacherous : Take them altogether, they are no more to be depended on than the vainest Thing in the World ; which thrown into the Balance against them, will prove more solid and ponderous.

10. Trust not in oppression, and become not vain in robbery : if riches increase, set not your heart upon them. 10. And do not by any means, when all humane Helps may fail you, betake your selves to Frauds, Cheating, and Calumnies, for support ; much less endeavour to enrich your selves by Rapine, Spoil, and Robbery. Be not so vain as to trust to ill-gotten Goods ; for if your Riches increase by honest Means, they are not Things wherein to place either your Confidence and Hope, or your Love and Joy.

11. God hath spoken once ; twice have I heard this, that power *belongeth* unto God. 11. For God hath frequently declared, in the Course of his Providence, as well as in his Word ; I my self have been witness of it more than once ; that by his Power he disposeth Things quite otherways than Men project ; dashing all their worldly Confidences in Pieces, and especially defeating the Hopes of those that think to prosper in evil Courses.

12. Also unto thee, O Lord, *belongeth* mercy: for thou rendrest to every man according to his work.

12. And that thou, O LORD, art also exceeding gracious to those that piously trust in Thee; preserving and providing for them, when they are destitute of humane Succour: for thou art not an idle Spectator of Mens Actions, nor acceptest any Man's Person; but an exact Dispenser of Rewards and Punishments, to every Man according to his Work.

## P S A L. LXIII.

A Psalm of David, when he was in the Wilderness of Judah.

## A R G U M E N T.

*This Psalm, the Title informs us, represents the Thoughts which David had when he was in the Wilderness of Judah. But whether by that he meant the Forest of Hareth, wherein after other Places he secured himself when he fled from Saul: (1 Sam. XXII. 5.) or the Wilderness he went through, when he fled from Absalom, (2 Sam. XVII. 29.) may be questioned. Theodoret takes it for the former, but I incline to the latter, for the same Reason I gave before; because he calls himself a King, v. 11. which he would not have done, as I said (upon Psal. LXI.) during the Reign of Saul; because it would have given him too just Cause to persecute him; and made the People look upon him as a Traitor. Unless we say that he did not publish this Psalm, but reserve it for his own private Use, till he came to the Kingdom. When he delivered it to the Chief Musician, for the Service of the Tabernacle: where he longed very much to be, when he was in his Banishment. As appears by this Psalm, in which he expresses exceeding great Love to GOD (as Theodoret notes) and predicts the Destruction of his Enemies.*

1. O God, thou art my God, early will I seek thee,

1. O GOD, the Governour of the World, who hast ever been my gracious God, and art my only

thee, my soul thirst-  
eth for thee, my flesh  
longeth for thee, in  
a dry and thirsty  
land, where no water  
is.

this dry and tiresome  
Wilderness, (2 Sam. XVII. 29.)  
where there is no Water to refresh me.

2. To see thy pow-  
er and thy glory, so  
as I have seen thee  
in the Sanctuary.

thy Presence; (2 Sam. XV. 25.) which is the Token  
of thy Power and Majesty residing among us: and  
there to enjoy thee, as I have done heretofore; when I  
had the Liberty to go into thy Sanctuary.

3. Because thy  
loving kindness is  
better than life, my  
lips shall praise thee.

and Love; without which, Life it self, and all the  
Pleasures of my Court, would be of little Value.

4. Thus will I  
bless thee while I  
live: I will lift up  
my hands in thy  
Name.

done for me, to implore thy future Kindness towards me.

5. My soul shall be  
satisfied as with mar-  
row and fatness:  
and my mouth shall  
praise thee with joy-  
ful lips:

the highest Expressions of Joy, my Mouth shall, with a loud  
Voice, sing thy Praises.

6. When I remem-  
ber thee upon my  
bed, and meditate on  
thee in the night  
watches.

7. Because thou  
hast been my help:  
therefore in the sha-  
dow

ly Confidence; to thee I early di-  
rect my Morning Thoughts, most  
earnestly beseeching Thee to take  
Pity upon me, in this desolate Con-  
dition wherein I languish, and am  
ready to faint, as I travel through

Wilderness, (2 Sam. XVII. 29.)  
where there is no Water to refresh me.

2. It is not so much some Satis-  
faction to my Hunger and Thirst  
that I desire, as to be restored again  
to worship thee before the Ark of

thy Presence; (2 Sam. XV. 25.) which is the Token  
of thy Power and Majesty residing among us: and  
there to enjoy thee, as I have done heretofore; when I  
had the Liberty to go into thy Sanctuary.

3. My Lips shall then praise  
thee with the same Devotion that I  
now pray unto thee: for nothing is  
so dear unto me, as thy Favour

and Love; without which, Life it self, and all the  
Pleasures of my Court, would be of little Value.

4. The greatest Pleasure of my  
Life shall be continually to bless  
thee for such a happy Restauration:  
and with the most thankful Ac-  
knowledgments for what thou hast

done for me, to implore thy future Kindness towards me.

5. My hungry Appetite would  
not now receive greater Satisfaction,  
if the best Chear in the World was  
presented to me; than my Soul  
shall be filled withal, in that sweet  
Employment: when with the high-  
est Expressions of Joy, my Mouth shall, with a loud

Voice, sing thy Praises.

6. Mean time I comfort my self  
with the Hope of that Happiness;  
calling to mind, as I lie upon my  
Bed, and seriously considering as  
oft as I awake, how gracious thou  
hast been unto me.

7. From whence I conclude, that  
since thou hast relieved me in my  
greatest Straits, I shall be safe un-  
der

dow of thy wings will I rejoice. der thy Almighty Protection; and at last triumph over all my Enemies.

8. My soul followeth hard after thee: thy right hand upholdeth me. 8. Though thou seemest to cast me off, my Soul notwithstanding cleaveth fast unto thee; and will not part with its hope in thee: and I feel the happy Fruit of it, for by thy mighty Aid I am supported and preserved from sinking under these sore Calamities that have lain upon me.

9. But those that seek my soul to destroy it, shall go into the lower parts of the earth. 9. Which now shall fall upon those that endeavour to destroy me: who seeking to take away my Life, shall lose their own, (2 Sam. XVIII. 7, 8, &c.)

10. They shall fall by the sword: they shall be a portion for foxes. 10. They shall perish by the Sword; and their Carcases have no other Sepulchres, but in the Bowels of Foxes and other suchlike Ravenous Creatures, who live as they do by stealth and deceit.

11. But the King shall rejoice in God; every one that sweareth by him shall glory; but the mouth of them that speak lyes shall be stopped. 11. But I their Sovereign shall be filled with Joy; and so shall all pious Men, who preserved their Loyalty, and would by no means violate their Oath, wherein they stood engaged to me: they shall triumph when my Calumniators (2 Sam. XV. 2, 3.) and all perfidious Persons, shall be so silenced; that they shall not have a Word to say for themselves.

## P S A L. LXIV.

To the Chief Musician. A Psalm of David.

### A R G U M E N T.

*The Enemy of whom David here complains, it is most probable, was Saul: whose Hatred to him was very much heightened and made more malignant, by the Calumnies and false Stories which were told of him by some ill Men in his Court, who were always plotting, and contriving in their Cabals, (as we speak) how to compass his Destruction (and found no Means more*

*more effectual for that End, than Lyes and Calumnies) though in Truth, they were all that Time (as he foretold) devising their own. In Memory of which he delivered this Psalm, together with several other (which he made on the same Subject) to the Master of Musick, to be sung in the Tabernacle.*

1. **H**EAR my voice, O GOD, the Governour of all the World, who see'st the Danger I am in by a dreadful Enemy; be thou my Friend, I humbly beseech thee; and preserve the Life of thy persecuted Servant, who by earnest Prayer commends himself unto thy Custody.

2. Hide me from the secret counsel of the wicked: from the insurrection of the workers of iniquity: Protect me from the secret Plots, and the open Violence of those wicked Men; who make a great stir against me, and unjustly seek my Ruine.

3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words. Their Tongue is their principal Weapon; which they have in readiness (as Soldiers have their Swords) upon all Occasions to wound my Reputation: Calumnies and Slanders, like so many poisoned Arrows, are ever at their Tongues end.

4. That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. Which, when they are in private with *Saul*, they shoot at me; who never did him or them any Wrong, but am perfectly guiltless of that which they charge me with: yet I find these false Accusations, which I never expected, spread abroad by those, who have no fear of God to restrain them from doing Mischief to their innocent Neighbours.

5. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They use their uttermost Endeavours to make their Calumnies be believed, and confirm one another in their resolved Prosecution of their wicked Design: which they consult how to effect, though it be by Falshood and Treachery, or by Wiles and crafty Practices, so subtilly contrived, that no Body, they hope, shall be able to discover them.

6. They search out iniquities, they accomplish a diligent search: both the inward *thought* of every one of them, and the heart *is* deep.

7. But God shall shoot at them *with* an arrow: suddenly shall they be wounded.

8. So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

Counsel, that they were not only defeated, but insnared in their own Contrivances.

10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

of Piety triumph in the Victory, which Integrity and Simplicity hath gotten over Falshood and Subtily.

6. They employ all their Wit and Diligence in these wicked Devices: and leave nothing unattempted to produce the most exquisite and absolute Piece of Villany that can be invented by Men of the deepest Reach and Policy.

7. But all to no purpose; for when they little think of it, they and all their Projects shall perish, by a sudden Stroke of the Divine Vengeance.

8. Their Slanders shall reflect upon themselves; and their wicked Counsels prove so pernicious to those that gave them, that they shall be forsaken even of their Friends; and they that were wont to visit them, shall fly away from them.

9. And all other Men shall be afraid to imitate them; not being able to deny the just Vengeance of God, the Judge of all upon them; for they shall be convinced that it was not by Chance, but by his

10. Which shall both fill my Heart, whom they unjustly malign'd, with such Joy in the Lord, as shall encourage me to commit my self unto him for ever in well-doing; and make all true Lovers

## P S A L. LXV.

To the Chief Musician. A Psalm and Song of David.

## A R G U M E N T.

*The latter Part of this excellent Hymn of Praise (as the Title calls it; see more Psal. LXVII.) hath moved*

*moved some judicious Interpreters to think that it was delivered by David to the Master of Musick, after some great Drought; which had brought, or threatened to bring a Dearth upon the Land: and there are those who imagine it relates to the three Years Famine, after the Rebellion of Absalom, 2 Sam. XXI. which being removed by plentiful Showers of Rain, the Psalmist gives GOD publick Thanks in this Hymn, for sending them seasonably to his People; whom he had formerly obliged by several other great Benefits, as he doth all other Nations; which David here first of all commemorates.*

*I can find nothing more probable than this. For as to the Title which we find in the vulgar Latin, out of some Greek Copies, that it is a Psalm sung by Jeremy and Ezekiel, with the People of the Captivity, when they were about to go into, or come out of it; (I know not well which they mean) there is no Sense that I can see to be made of it. For Jeremiah was not carried Captive, as Theodoret observes, but left at liberty to go whither he pleased, and Ezekiel was gone long before; nor are there any such Words, as the same Theodoret notes, to be found either in the Hebrew, or in other Interpreters; no, not in the LXX. which was in the Hexaplus. But some Body, who neither attended to the Sense of the Psalm, (as he passes his Censure) nor understood the History, added this Inscription. Yet he himself thinks it was spoken by them in Captivity, when far from their own Land they longed to sing GOD's Praises; but could not do it publickly in Babylon; and therefore prayed GOD, in the Words of this Hymn, to turn their Captivity; and to bring them again to Sion; which I know not how to contradict; but seeing no Proof of it, I shall not meddle with that Sense in my Paraphrase.*

**P**Raise waiteth for thee, O God, in Sion: and unto thee shall the song be performed.

**I**T becomes us, O God, above all other People, to praise thee in thy Sanctuary (though we cannot worthily express, but must rather silently adore thy incomparable Excellencies) and to pay the Vows which we made unto thee in the Time of our Distress.

2. O thou that hearest prayer, unto thee shall all flesh come. 2. And more especially to magnify thy Clemency in hearing my Prayer (2 Sam. XXI. 1.) which may invite all Mankind, even those that are most miserable, to make their Addresses unto thee.

3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. 3. Nor need their Sins discourage them; for thou hadst matter enough of that kind against me, to have hindered the prevalency of my Prayer, if thou hadst charged my Iniquities upon me: but thou hast been graciously pleased to forgive not only me, but all thy People their Transgressions, whereby they have provoked thee.

4. Blessed is the man whom thou choolest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. 4. O how happy is the Condition of a Priest or a Levite, whom thou hast chosen to minister before thee; and hath the Privilege to be continually employed in thy Service! Though we cannot all be so blessed, yet such is thy Goodness, we enjoy most sweet Refreshments in thy House, when we offer our Prayers and Praises to thee, and taste of the Sacrifices of Thanksgiving, which we there present for the Benefits we have received from thee.

5. By terrible things in righteousness wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea. 5. Who hast done wonderful and astonishing Things for us, out of thy meer Mercy and Bounty, when in our Necessity we implored thy Help, O God; who not only marvellously savest and deliverest us in this Nation from Destruction, but art the Support and Safeguard of all Mankind, in the remotest Parts of the Earth, or Islands of the Sea.

6. Which by his strength setteth fast the mountains, being girded with power. 6. For God's Power, which is ready at all Times to execute his Pleasure, is not inferior to his Mercy; but hath settled the Mountains in their Places, and sustains their vast Weight from sinking down into the Earth.

7. *Which stilleth* the noise of the seas; *the noise of their waves, and the tumult of the people.* 7. Against which, when the Sea beats tempestuously, he composes and silences its swelling and roaring Waves: as he doth, with the same Ease, the rage and fury of the People, when, by the Breath of unquiet seditious Spirits, they rise up tumultuously, and break out into Rebellion.

8. They also that dwell in the uttermost parts, are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. 8. The most barbarous People, who live in the remotest Corners of the Earth, behold with wonder and amazement the heavenly Bodies, which thou hast appointed for Signs and Tokens, (*Gen. I. 14.*) By the Rising of the Sun, the Moon, and Stars, in the Morning and Evening, thou fillest them with Joy as well as Admiration.

9. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God *which* is full of water: thou preparest them corn, when thou hast so provided for it. 9. But we are more particularly bound unto thee; whose Land, which was lately visited with Drought, thou hast now refreshed and enriched with such liberal Showers out of the Clouds (which like a vast River are never exhausted) as have made it exceeding Fruitful; for from thence thou hast constantly replenished.

10. Thou waterest the ridges thereof abundantly: thou fettest the furrows thereof: thou makest it soft with showers, thou blestest the springing thereof. 10. And accordingly, when the Ground is ploughed up, thou sendest abundance of Rain upon its Ridges; which settle the Clods, and make them sink down upon the Seed that is newly sown: and when the Ground grows too hard, and hinders its sprouting forth, thou softnest and openest it with gentle Showers, which bring up the Blade; and that thy Blessing makes to prosper and thrive, till it grow up into Corn.

11. Thou crownest the year with thy goodness, and thy paths drop fatness. 11. Thus thy Goodness hath made this a most plentiful Year, and magnificently adorned it with variety of Fruits: for thy Clouds have wheeled about, and every where distilled a fatning Juice into the Earth.

12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

13. The pastures are cloathed with flocks: the valleys also are covered over with corn; they shout for joy, they also sing.

all with an universal Mirth, and made us triumph in thy Goodness.

12. They have made green Pastures even in desolate Places; and the little Hills, which before looked ruefully, appear now most beautiful; and have, as it were, put on the Garments of Joy and Gladness.

13. The Pastures, which were bare before, are cloathed now with Flocks, as they are with Grass; the Fields also are so covered with Corn, that the Face of the Earth cannot be seen: they keep a kind of Festival, which hath filled us

## P S A L. LXVI.

To the Chief Musician A Song or Psalm.

### A R G U M E N T.

*The vulgar Latin here again (so little Trust is to be given to it) hath an Inscription, which, as Theodoret witnesses, is not to be found in other Interpreters, no more than in the Hebrew; no, not in the LXX. Translation, which was in the famous Hexaplus. Nor can any good Reason be given why they call it, A Song Psalm concerning the Resurrection; unless thereby we understand the Resurrection of the dry Bones, of which Ezekiel prophesied, Ch. XXXVII. which was the bringing the People in Babylon, where they seemed to be buried, to their own Land again, v. 12. And so Theodoret himself takes it for a Psalm which David, by a prophetic Spirit, composed for the People in Captivity, not praying for their Return, (as he fancies they do in the Psalm foregoing) but upon their Way home, and praising GOD for their Liberty.*

*Certain it is this Psalm was made after a very remarkable Deliverance from some sore Calamity, under which the Nation had groaned. And it not being said by whom it was penned, nor who the Enemies were that oppressed them, it is generally thought*

*thought not to be David's, whose Name it doth not bear in the Title, as the foregoing do; but to have been made by some holy Man after, or in their Return from the forementioned Captivity. But he that collected the Psalms contained in this second Book, though he did not find David's Name in the Front of it; yet took him, I believe, to be the Author both of this and of the next Psalm, as well as of the foregoing: Otherwise he would not have placed them between those on both sides which certainly belong to him, when he intended, it appears by the conclusion of this Book, (LXXII. 20.) to put together all the Prayers that he had then met withal of David's. He that considers also that the LXXI, and LXXII. Psalms have not David's Name in the Title, and yet are generally thought to be of his composing, will not take the want of the usual Inscription here to be a sufficient Argument why we should seek for some other Author of this Psalm.*

*Which was penned, I judge, after GOD had advanced David to the Throne, and peaceably settled him in his Kingdom. Till which Time they had been in a very unsettled Condition, not only during the Rule of the Judges (when, as he speaks here, v. 12. many of their Neighbours rid over their Heads, or, as we now speak, domineer'd over them as they pleased) but also in the Reign of Saul, when the Philistines were so powerful, that the Israelites durst not look them in the Face, but hid themselves in Caves and Thickets, and in Rocks, and in high Places, and in Pits, 1 Sam. XIII. 6. For they had disarmed them; so that when they came to fight, there was not a Man had a Sword or a Spear but only Saul and Jonathan, v. 22. And though they prevailed over the Philistines afterward in several Battles, Ch. XIV, XVII. yet they grew so strong again, that they penetrated into the Country as far as Mount Gilboa, where Saul and his Sons were slain; (Ch. XXXI.) and the People thereupon were so dismay'd, that they about Jordan forsook their Cities, and the Philistines came and dwelt in them, v. 7. To these things the 10, 11, and 12 Verses of this Psalm may have respect. And then the freeing the Country from that Oppression, and forcing those insolent Enemies to submit to David, v. 3. (where there is the same Ex-*

*pression*

*pression in Substance with that which he uses, Psal. XVIII. 45. after he had overcome all his Enemies) may be the Thing for which he here gives Praise to GOD: exciting all the Country to join with him, in Blessing his Divine Majesty; not only for this, but for former Deliverances, he had vouchsafed to that Nation. Which he would have acknowledged with their most cheerful Thanksgivings (which may be the Meaning of a Song Psalm, see LXVII.) especially in the publick Service of GOD at the Tabernacle. Into which, he promises to go, v. 13, 14. (a sign the Psalm was not made at their coming out of Babylon, when there was no House to go unto) and pay his Vows, which he had made before these Victories. But at their return from Babylon it's like they might use this Psalm, and apply it to that purpose; going to the Place where the House of GOD formerly stood.*

1. **M**AKE a joyful noise unto God, all ye lands.

2. Sing forth the honour of his name: make his praise glorious.  
your principal Glory to sing his Praises.

3. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

Power, dare not oppose thee any longer; but dissembling their Hostility, shall come and offer thee their Service, (2 Sam. VIII. 1.)

4. All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.

hath thus daunted our Enemies, and delivered us.

1. **L**ET all the People of this Land shout aloud; and triumph in the Liberty which God hath restored unto us.

2. Sing Psalms in Honour of his most glorious Majesty; and do not merely praise him, but do it in the most splendid manner: and place in this, that you have the Honour

3. Saying, O God, thy stupendious Works fill us with Wonder and Amazement; but we are not able to express the Greatness of them: They strike Terror into the Hearts of thy Enemies, who, feeling the dreadful Effects of thy

Power, dare not oppose thee any longer; but dissembling their Hostility, shall come and offer thee their Service,

4. For which be thou adored by all the Inhabitants of this Country: Let them all sing joyful Hymns unto thee; let them sing the Praise of thy Power, which hath thus daunted our Enemies, and delivered us.

5. Come and see the works of God : *he is terrible in his doing toward the children of men.* 5. Approach, I beseech you, and attentively consider what our God hath done ; and then I need not exhort you to praise his Name : for the Works and Counsels of his Providence over all Mankind are very astonishing.

6. He turned the sea into dry land : they went through the flood on foot ; there did we rejoice in him. 6. Especially over us, for whose Fathers, to their unspeakable Joy (*Exod. XV.*) he opened a Passage through the red Sea ; when they were so shut up between that before, and the Army of *Pharaoh* behind, that there was no Way left for their escape (*Exod. XIV. 16.*) and also led them dry shod through the River *Jordan*, when it was so full of Water that it overflowed its Banks (*Josh. III. 15, 16, 17.*) which created a new Joy in the Hearts of our Nation.

7. He ruleth by his power for ever, his eyes behold the nations : let not the rebellious exalt themselves. Selah. 7. And it ought to continue still in succeeding Ages, since the same Divine Power which did those Wonders governs the World throughout all Generations : He sees and observes the Motions of all Nations, who may learn, by the *Egyptians* and *Canaanites*, that they who contemn his Authority, in vain Endeavour to exalt themselves to greater Eminence ; for they shall certainly be abased.

8. O bless our God, ye people, and make the voice of his praise to be heard. 8. We have Reason to say, that he is our God, and takes care of us, as well as of those before us : and therefore let all the Tribes of *Israel* agree together to bless him, and proclaim his Praises ; that it may be for ever known how good he is, and how grateful they are.

9. Which holdeth our soul in life, and suffereth not our feet to be moved. 9. For he hath wonderfully preserved us from perishing in our Affliction : and not suffered our Enemies to pursue their Advantages to our utter Overthrow and Ruine.

10. For thou, O God, hast proved us, thou hast tried us, as silver is tried. 10. Thou hast proved our Constancy indeed, O God, by most severe Chastisements ; and as a Refiner tries his Silver by throwing it into the Fire, so thou hast dealt with us as well as with our Fore-fathers : whose Labours in the Iron Furnace of

*Egypt*, we have been forced to imitate under our Oppressors.

11. Thou broughtest us into the net, thou laidest affliction upon our loins.

6. They have used us like Beasts of Burthen, and laid fore Loads upon us; which they have fast bound upon our Backs, *Ibid.* v. 19, 20.

12. Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a wealthy place.

Liberty, Ease, and plenteous Prosperity.

13. I will go into thy house with burnt-offerings: I will pay thee my vows,

benefits with Burnt-offerings, and faithfully discharge the Vows wherein I stand engaged:

14. Which my lips have uttered, and my mouth hath spoken when I was in trouble.

15. I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

they would come and hearken to me, while I relate) how good God hath been unto me.

11. Our Enemies have pursued us, and brought us (like to wild Beasts taken by the Hunter) into most grievous Straits, *1 Sam* XIII.

6. They have used us like Beasts of Burthen, and laid fore Loads upon us; which they have fast bound upon our Backs, *Ibid.* v. 19, 20.

12. Thou hast made us Slaves to the vilest of Men, who exercise the most insolent Tyranny over us: we have endured variety of the fourest Miseries; and yet such is thy Goodness, thou hast carried us through them all; and at last brought us into a State of perfect

13. I will go therefore into thy House, and give a good Example to all my People: For I will not present my self before thee with empty Praises; but acknowledge thy Benefits

benefits with Burnt-offerings, and faithfully discharge the Vows wherein I stand engaged:

14. Which I was not more forward to make with open Mouth when I was in Distress; than I will be to perform with all Solemnity now that thou hast graciously delivered me out of it.

15. For as I will not come empty into thy House; so I will not bring thee a niggardly Present: but offer Sacrifices of all sorts; and the best and choicest in every kind.

16. And together therewith I will make a thankful Commemoration of his Loving-kindness (which is the most acceptable Sacrifice) and let all pious Men know (O that

they would come and hearken to me, while I relate) how good God hath been unto me.

17. I cried unto him with my mouth, and he was extolled with my tongue. Goodness; whereby I am advanced unto a Throne.

18. If I regard iniquity in my heart: the Lord will not hear me. Which hath brought along with it a Testimony of my Sincerity; far more valuable than my Kingdom: For if I had been guilty of any such Crimes, or entertained so much as a Thought of them, as my Enemies charged me withal; the LORD, who hates Iniquity, would have denyed my Request.

19. But verily God hath heard me: he hath attended to the voice of my prayer. Which now sure you all see he hath graciously granted; and thereby cleared my Innocence from all the Aspersions that were cast upon me.

20. Blessed be God, which hath not turned away my prayer, nor his mercy from me. To the Praise of God's infinite Goodness be it spoken (nor of my own Righteousness) who did not reject my Prayer; but vouchsafed me the Mercy which I desired.

## PSAL. LXVII.

To the Chief Musician on *Neginoth*. A Psalm or Song.

### ARGUMENT.

*This excellent Psalm, all agree, hath the same Author with the former: which I have made it probable, (see Psal. LXVI.) was composed by David, who being settled in his Throne after miserable Confusions, and having brought the Ark to Jerusalem, and offered Burnt-offerings, and Peace-offerings (as he promised in the Psalm foregoing, ver. 15.) blessed the People in the Name of the Lord of Hosts: 2 Sam. VI. 17, 18. pronounced, that is, this Psalm (as I conjecture) wherein he manifestly imitates that form of Blessing which the Priests were appointed to use on solemn Occasions; (as you may read Numb. VI. 23, 24, 25.) beseeching GOD to continue his Favour*

to them, and to make them such an Example of his Loving-kindness, that it might invite all Nations, to whom the Fame of it should come, to submit themselves unto his Government.

It is no Argument against this, to say, that he doth not bless them here in the Name of the LORD; which is used in the Blessing which Moses taught them. For it is certain he alludes in the Beginning of the next Psalm, to the Form of Prayer used at the setting forward of the Ark (Numb. X. 35.) and yet there also he uses the Word Elohim instead of Jehova; as he doth in this Psalm; which he delivered afterward to the Master of Musick, to be sung as the IVth Psalm.

But what difference there is between a Song-Psalms and a Psalm-Song (in which the Title of the LXV. and of this and the next, differ from the foregoing, as the Title of the XXX. doth from the XLVIII.) I am not able certainly to resolve. For some think that a Psalm-Song, or Psalm of a Song, began with Voices, the Musical Instruments following after; and a Song-Psalms, or Song of a Psalm, begun with Instruments, the Voices following after: Others give a quite contrary Account, for taking a Psalm to be properly the Sound of Instruments, (whereof there were six or seven sorts) and a Song to be the Voice of Singers; they will have a Psalm-Song to be that, where the Sound of Instruments preceeding, the singing Voices followed; and a Song-Psalms that, where the Voices preceeding, the Instrumental Musick followed. But Kimchi ingenuously confesses, in his Preface to the Book of Psalms, that their Nation can give no Account of such like Things, which we meet with in the Title of the Psalms.

1. **G**OD be merciful unto us, and bless us: and cause his face to shine upon us. Selah.

delivered us; but declare thou lovest us, by continuing thy gracious Presence with us.

2. That thy way may be known upon

1. **B**E gracious unto us, O God, and compleat the Happiness which thy Almighty Goodness hath begun to bestow upon us: let us not fall again into those dismal Calamities, out of which thou hast

delivered us; but declare thou lovest us, by continuing thy gracious Presence with us.

2. That the Fame of thy wonderful Providence over us, and of the

on earth, thy saving health among all nations. the Deliverances thou workest for us, being spread not only here in this Country, but throughout all other Nations; they may be moved thereby to acknowledge and worship thee as the only God.

3. Let the people praise thee, O God; let all the people praise thee. 3. O that we might see that happy Day! O that the People would confels and praise thee, O God! that all the People every where, with one Consent, would confels and praise thee.

4. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. 4. O that the Nations were so sensible what an Happiness it is to be under thy Care; that they may rejoice and shout for Joy to know that thou art the Governour of the World! Who by thy Power oppresseth none, but distributest equal Justice unto all; and graciously providest for the Welfare of those who become thy Subjects, and commit themselves unto thy Conduct.

5. Let the people praise thee, O God, let all the people praise thee. 5. We cannot often enough wish to see them so happy; but must again and again repeat our Desires; that the People would confels thee, O God, to be the LORD of all: that all the People every where, would with one consent celebrate thee with their Praises, and confels that thou alone canst make them happy.

6. Then shall the earth yield her increase; and God ~~aven~~ our own God shall bless us. 6. As thou dost us, whose Land of late hath been so exceeding fruitful (2 Sam. VI. 19.) that we may look upon it as an earnest of future Blessings: which may it please our good God, whose People we are by peculiar Covenant, to multiply upon us.

7. God shall bless us, and all the ends of the earth shall fear him. 7. With this Prayer let us conclude, as we began, that God would be pleased still to pour down his Benefits upon us: that so the People, who live in the remotest Parts of the Earth, may all devoutly worship and serve him.

## P S A L. LXVIII.

To the Chief Musician. A Psalm or Song of *David*.

## A R G U M E N T.

*David having brought the Ark to Jerusalem with a great deal of Joy and Triumph, (2 Sam. VI.) after it had been long neglected in the Reign of Saul, (1 Chron. XIII. 3.) which was one Cause, it is like, that he had no better Success against his foreign Enemies hoped GOD would be more propitious to him, according to the Prayer he had made in the foregoing Psalm. For now he had (to repair that Negligence of Saul) not only brought the Ark near to his own Palace, in the chief City of the Kingdom, but prepared a noble Place for its Reception, (2 Sam. VI. 16. 2 Chron. I. 4.) which it had been a long Time without. For ever since its falling into the Hands of the Philistines (1 Sam. IV. 11.) it had been separated from the Tabernacle of the Congregation built for it by Moses, which was GOD's Habitation or Dwelling-place; and after the Destruction of Shiloh, was removed to Nob, (1 Sam. XXI. 6.) and from thence, after Doeg had slain the Priests, to Gibeon, (2. 7. 1. 3.) where it remained till the Building of Solomon's Temple. All which Time, it is manifest, it had no Ark of GOD's Presence in it, for that was in Kirjath-jearim, (1 Sam. VII. 1.) from whence David fetch'd it, (1 Chron. XIII. 5.) to Mount Sion; where he having made a Tabernacle for its Entertainment, The Lord GOD might be said (as we render it, v. 18. of this Psalm) to dwell among them, with an Intention not to remove from thence (as the Ark had done before) to any other Mountain, v. 16. And indeed here he dwelt more magnificently than he had done before, and was more royally attended and solemnly served: David appointing a little before he died (as he had begun to do before, 1 Chron. XVI.) the Priests and Levites, in their Courses, constantly to wait upon him, with Songs and Instruments of Musick; and settling all other Officers belonging to a House, and suitable to the*  
Great-

*Greatness of the Majesty that dwelt there, 1 Chron. XXIII, XXIV, XXV, XXVI.*

*Which Honour being done to GOD, he hoped, as I said, that GOD would favour him in his Enterprizes, better than he had done Saul, who took care of no such Matters. And being shortly to engage some potent Enemies, (2 Sam. VIII.) he earnestly begs the Presence of GOD with him (of which the Ark was a Token) in this excellent Psalm. And he begs in that very Form of Words (v. 1.) which Moses had directed the Priests to use every Time that they took up the Ark, to set forward in their March to the Land of Canaan, Numb. X. 35. Upon which Occasion he calls to Mind what Wonders GOD had done for them, in leading them by the Ark of his Presence through the Wilderness into their good Land. Where he hoped He would establish and settle his People, now that He had in so pompous and triumphant a Manner ascended into the high Hill of Sion (out of which David had expelled the Jebusites, 2 Sam. V. 6.) and by his special Direction and Conduct already given them such great Victories over the Philistines, their mortal Enemies (2 Sam. V. 19, 23) that it was an Emblem of the far more glorious Ascension of the Lord CHRIST, after he had overcome Death it self, the last and greatest Enemy of Mankind, into the highest Heavens.*

*Of the Title of the Psalm, see LXVII.*

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| <p><b>1. LET</b> God arise, let his enemies be scattered: let them also that hate him, flee before him.</p> <p>As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.</p> <p>fieble Things: just so shall those wicked People per-</p> | <p><b>1. O</b> That God, who by his powerful Presence conducted his People (in spite of all Opposers) into this Land, (Numb. X. 35.) would now graciously appear to disperse and put to flight those numerous Armies, which out of meer Hatred to him, come to dispossess us of it.</p> <p>2. They are no more able to stand before him, than the Smoke (whatsoever shew it makes) is to stand before the Wind; or the Wax (how firm soever it seem) before the Fire; but shall be dispelled, and melt away like those</p> |
|---|--|

rish, if GOD will be pleased to manifest himself to be among us.

3. But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

be so extraordinarily transported, that they shall not find Words enough to express the Joy they have in his gracious Presence with them.

4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

about even the highest Heavens, and rules them at his Pleasure: O rejoice exceedingly before him, who hath plainly shewn, by what he hath lately done, that he is the eternal unchangeable God, who faithfully keeps his Promise for ever.

5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

us: that the Fatherless and Widows, when they have no Helper, may fly unto his Fatherly Care, and appeal to him as their righteous Judge, to redress the Wrongs that are done unto them.

6. God setteth the solitary in families: he bringeth out those which are bound with chains, but the rebellious dwell in a dry land.

whereunto they have

7. O God, when thou wentest forth before thy people: when thou didst march through the wilderness. Selah.

3. Which shall fill the Hearts of all his faithful Servants with Joy and Gladness: they shall leap for Joy before him, (as I lately did when I brought up the Ark unto Mount *Sion*, 2 Sam. VI. 14, 16.) and

4. O begin your chearful Hymns unto his Majesty; sing the Praise of his powerful Goodness, and of all the rest of his glorious Attributes; whereby he is known to you: magnifie him, and prepare a triumphal Pomp for him, who turns

5. The poorest and meanest Persons on Earth need not doubt of his Patronage; for though he be higher than the highest Heavens, yet he hath taken up his Dwelling among

6. God provides for those who are utterly destitute, and settles them in comfortable Habitations: He unties the Chains of Captives, and gives them a happy Deliverance; but brings rebellious Oppressors into that Want and Scarcity reduced others.

7. A famous Instance of which we saw at our coming out of *Egypt*; when thou, O God, wentest before thy People Night and Day, in a Pillar of Cloud and Fire, (*Exod.*

XIII. 21.) and conducted them, as their Captain, through a barren and dangerous Wilderness.

8. The earth shook, the heavens also dropped at the presence of God: *even Sinai it self was moved* at the presence of God, the God of Israel. —

9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Heaven, (*Exod. XVI. 4.*) to refresh and strengthen them when they were faint and weary.

10. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

starve, with all Things necessary for them.

11. The Lord gave the word, great *was* the company of those that published it.

a great Army of Women met them (according to the Custom, *Exod. XV. 23, &c.*) to join with them in Publishing his Praises; saying,

12. Kings of armies did flee apace: and she that carried at home divided the spoil.

left their Spoil behind them, to be divided among us that were too weak to go into the Field, (*Numb. XXXI. 8, 11. Judg. VIII. 21, 26.*)

13. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered

8. The Earth trembled, yea, the Heavens dissolved into Thunder, Lightning, and Rain, (*Exod. XIX. 16.*) when the Divine Majesty descended upon Mount *Sinai*; the Mountain it self quaked (*v. 18.*) before his glorious Majesty, who is still present with his People *Israel*.

9. For whom, O God, thou didst miraculously provide, by sending them liberal Showers in those dry and desert Places; and, having chosen them for thy own peculiar People, didst rain down Bread from

10. A vast Congregation of People, with their Flocks and their Herds, found a convenient Habitation in that Wilderness, by thy Bounty, O God; who didst furnish those who were in Danger to

11. Yea, the Lord made them so Victorious over all those who opposed them, that they still returned from the Battle with Songs of Triumph in their Mouths; and a

12. The Kings and Captains of those Hosts, who thought to have destroyed us, were put to flight, (*Exod. XVII. Numb. XXI. 2, 3, &c.*) they fled away in haste, and

13. But we welcome Home our victorious Country-men with this Encouragement, That though you have endured great Hardships in *Egypt*,

covered with silver, *Egypt*, where you looked not like and her feathers valiant Soldiers, but rather like with yellow gold. vile Scullions belmuted among Kettles and Pots, you shall hereafter appear most beautiful and splendid, and the Wings of your Armies shall shine like those of a Dove, when they glister as if they were covered with Silver and Gold.

14. When the Almighty scattered kings in it, it was white as snow in Salmon.

possession of the Country on this side *Jordan*.

15. The hill of God is as the hill of *Bashan*, an high hill as the hill of *Bashan*.

sings, the famous Hill of *Bashan* became part of his Inheritance.

16. Why leap ye, ye high hills? *this is* the hill which God desireth to dwell in, yea, the Lord will dwell in it for ever.

nour with that Favour; yea, there the Lord hath resolved to fix his Tabernacle, and never (till the *Messiah* come) to remove to any other.

17. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in *Sinai*, in the holy place.

as he was upon Mount *Sinai*, which now is in the Sanctuary.

18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

14. And their Word was fulfilled at our Entrance into *Canaan*; when by scattering all their Kings, the Almighty appeared most illustrious as *Salmon*, and gave us pos-

15. As on the other side of it he subdued the Country of *Og* King of *Bashan* (Numb. XXI. 53, &c.) which Hill became the Hill of God; the Hill with so many fertile Ri-

16. But do not grow proud of this, ye lofty Mountains; for neither the Height of *Salmon*, nor of *Bashan*, shall invite him there to make his Habitation; *Sion* is the Hill which he hath chosen to ho-

17. Nor let the Heathen brag of the Multitude of their Chariots, wherein consists their Strength: for in *Sion* there are ten Thousand times more, innumerable Hosts of Angels attending upon the Divine Majesty; who is with them there,

18. Thou hast declared as much, O God; who art gone up thither, and hast highly exalted thy self by illustrious Victories; which, through their invincible Ministry, thou hast given us over our Enemies, (as the *Messiah*, who shall be thy Sanctu-  
ary,

ary, will do far more magnificently, when after the Conquest of Death, &c. He shall ascend in a bright Chariot, *Acts* I. 9. attended with the Heavenly Hosts, into the highest Heavens, to be exalted at thy right Hand) whom by thy Aid we have carried away captive, and their Spoils together with them, to be distributed among thy People (an Emblem of the rich Gifts the *Messiah* shall bestow upon us, and distribute among us after his Ascension;) yea, the rebellious Opposers of thee in other Nations shall become Profelytes to dwell with thee, O Lord God, and worship at thy Sanctuary (as the Gentile World shall, by that Effusion of Divine Gifts, submit themselves to the *Messiah*, the Lord God of all the World.)

19. Blessed be the Lord, *who* daily loadeth us *with benefits*, even the God of our salvation. Selah.

blested, to whom we

20. He that is our God, *is* the God of salvation; and unto God the Lord *belong* the issues from death.

LORD and Governour, disposes of their Lives, and assigns them what Passages he pleases out of the World.

21. But God shall wound the head of his enemies: *and* the hairy scalp of such a one as goeth on still in his trespasses.

Hair makes him look very terribly, shall not escape, if he go on still presumptuously to offend thee.

22. The Lord said, I will bring again from *Bashan*: I will bring *my people* again from the depths of the sea.

Og the King of *Bashan*, (*Numb.* XXI.) and over *Pharaoh*, when they marched through the Red Sea, *Exod.* XV.

19. Blessed be the LORD, who Day by Day exercises as tender and careful a Providence over us, as a Mother over her Children, (*Isa.* XLVI. 3.) That mighty God be owe all our Deliverances.

20. And they are very great and very many, which it is not in the Power of any other God to bestow, but of Him alone that dwells in *Sion*; who, as the Author of all Mens Being, and their supreme

21. And certainly God, the righteous Judge, will now break in Pieces all those Enemies that lift up their Heads so high, in hope to destroy us: Their fierce Captain, (*2 Sam.* VIII. 3.) whose shaggy

22. Thus the LORD hath determined within himself, saying, I will renew the Wonders I wrought in former Times; and make my People as victorious over all these mighty Armies, as they were over

23. That thy foot may be dipped in the blood of *thine* enemies: and the tongue of thy dogs in the same.

24. They have seen thy goings, O God, *even* the goings of my God, my King, in the sanctuary.

King, wast brought into the Sanctuary, 2 Sam. VI. 13, 15, 16.

25. The fingers went before, the players on instruments *followed* after; amongst *them* were the damsels playing with timbrels.

26. Bless ye God in the congregations, *even* the Lord from the fountain of Israel.

27. There *is* little Benjamin *with* their ruler, the princes of Judah, *and* their counsel, the princes of Zebulun, *and* the princes of Naphtali.

came; and the Princes of the Tribe of *Judah*, the great Support and Prop of the Kingdom: But the Princes also of those which were most remote, as *Zebulun* and *Naphtali*,

28. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

begun, so it must be perfected by thee alone.

23. The Victory shall be so compleat, and such a Slaughter made, that thou may'st wade, and thy Dogs put their Tongues in the Blood that shall flow from those Enemies, and from him that leads them.

24. For thy People, O God, have seen to their Joy, and thy Enemies to their Terror, what a solemn Entrance thou madest (by the Ark of thy Presence) with what Pomp thou, my mighty God, and my

25. Part of the *Levites* went singing before, and the rest with musical Instruments followed after, (1 Chron. xv. 16, 28.) and to compleat the Melody, the Damsels playing with Timbrels, came between them both.

26. And as they went along, they sung this Song; O bless your good God all your Assemblies: Bless the LORD, all ye that are the Offspring of *Israel*.

27. Who were universally assembled to accompany that Pomp, (1 Chron. xiii. 5. xv. 3.) for not only the nearest Tribes were there, *viz. Benjamin*, little indeed in Number, (*Judg.* xxi. 6,) but from whom the first King of *Israel*

came to attend at that Solemnity.

28. This happy Union, thy God, O *Israel*, hath brought about; and thereby made thee strong and formidable to thy Enemies: And may it please thee, O God, to continue and confirm it; for as it is

29. Because of thy temple at Jerusalem, shall kings bring presents unto thee.

so shall Heathen Kings bring Presents, (2 Sam. VIII. 9, 10, 11.) in Token of their Subjection to thee.

30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

Rebuke, good LORD, all such People as have no better Reason for the Blood they delight to shed.

31. Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God.

stretch out their Hands unto the Divine Majesty in Oblations and Prayers (which the most Idolatrous Nations in the World, shall in Abundance offer unto the Lord CHRIST, when he reigns.)

32. Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord. Selah.

Praises of the great Lord of all the World with Hymns and Psalms;

33. To him that rideth upon the heaven of heavens, which were of old, lo he doth send out his voice, and that a mighty voice.

34. Ascribe ye strength unto God: his

29. Pour down thy Blessings upon Jerusalem, out of thy Sanctuary, (1 Sam. I. 9. III. 3.) which now thou hast settled there: And

now thou hast settled there: And

30. Destroy that fierce Prince (2 Sam. VIII. 3.) who, like a wild Beast out of the Forest, comes against us, with a great Number of Captains as furious as Bulls; and of Soldiers as insolent as young Heifers: who prances in Arms plated with Silver, and unprovoked by us, makes War upon us merely to satisfy his vain Ambition, or desire of Wealth: scatter, good LORD, all such People as have no better Reason for the Blood they delight to shed.

31. Which shall invite even the Egyptians to send Princely Embassadors to Jerusalem: and the neighbouring Countries also, (1 Kings IV. 71.) shall make haste to

stretch out their Hands unto the Divine Majesty in Oblations and Prayers (which the most Idolatrous Nations in the World, shall in Abundance offer unto the Lord CHRIST, when he reigns.)

32. Nothing shall conduce so much to their Happiness: And therefore, O ye Kingdoms of the Earth, both far and near, sing joyful Songs unto God; set forth the

Praises of the great Lord of all the World with Hymns

33. Whose Empire is the most ancient of all other, and extends beyond the highest Heavens: Harken when it Thunders, and consider how terrible his Majesty is; for that is his Voice, which makes the mightiest Men on Earth to tremble.

34. I would advise you all to acknowledge his Divine Power, by hearty

his excellency is over Israel, and his strength is in the clouds.

hearty Submission to him : whose care over *Israel* as plainly appears in many magnificent Works, as Thunder declares his Strength in the Clouds.

35. O God, *thou art* terrible out of thy holy places, the God of Israel *is* he that giveth strength and power to *his* people : blessed *be* God.

35. O God, thy dreadful Majesty is to be most humbly adored, who strikest Terror into thy Enemies, both out of thy Sanctuary here in *Sion*, and out of thy Sanctuary in Heaven : but art most gracious to thy People, whom, as thy peculiar

Portion, thou induest with mighty Strength, and invincible Courage. Blessed be God for his Goodness to us.

## P S A L. LXIX.

To the Chief Musician upon *Shoshannim*. A Psalm of *David*.

### A R G U M E N T.

*This Psalm, the Title assures us, was composed by David; and the Matter of it sufficiently declares, that he was in extreme great Danger when it was penned. I should suppose it might have been about that Time, when he concluded, that he should one Day perish by the Hand of Saul (1 Sam. XXVII. 1.) were it not for what we read here, v. 35. of this Psalm concerning GOD's Love to Sion: which was not then in the Possession of the Israelites. And therefore it must rather be indited when he was persecuted by his Rebellious Son Absalom: who pressed him so sorely, and reduced him to such lamentable Straits, that as he feared he should never be able to extricate himself, so he could find no Words high enough to express the Agonies into which they cast him. But this is not so considerable a Difficulty as to be sufficient to incline those who read the whole Psalm seriously, to conclude that it hath no reference to Saul's Persecution: unto which some Passages in it seem more plainly to belong than to the other. And therefore I suppose he only reviewed it, (see Psal. LXX.) and added the 35th Verse, in the Rebel-*

*Rebellion of Absalom : which was likewise so grievous and dangerous, that he could find no Words fitter to represent his sad Condition, than those he had formerly used in the like Distress. And some of the Expressions, it is manifest, are such, as were not literally fulfilled in him, in either of those Afflictions ; but in our Saviour CHRIST : of whom David was a Figure, both in his Sufferings, and in his Advancement after them to a Kingdom. There is no Mystery, I suppose, in the Word Shoshannim (as some of the Jews fanſie) but it only denotes, that the Master of the Musick was to take care this Psalm should be sung as the XLV. to which I refer you for an Account of this Word.*

*Why Theodoret should think this Psalm was made without respect to David, for the Jews in the Captivity of Babylon, praying for Deliverance out of that Servitude, I cannot imagine. But what he adds concerning our Saviour's Sufferings, which are here foretold, together with the utter Overthrow of the Jewish Nation, who were the Authors of them, is very considerable. For because, saith he, they were so audaciously Wicked, as to do that to their Benefactor and Saviour, which they had suffered from their spiteful Enemies ; GOD the righteous Judge condemned them to suffer that themselves, which they prayed might fall on the Heads of those Enemies.*

1. **SAVE** me, O God, for the waters are come in unto my soul. 1. **O** MOST mighty God, in whom alone I hope for Safety ; deliver me, I beseech Thee, out of this miserable Condition : wherein I am overwhelmed with so many Calamities, that my Life is in extreme Danger ; unless thou mercifully preserve it.

2. I sink in deep mire, where there is no standing : I am come into deep waters, where the floods overflow me. 2. There is no hope otherways that I should escape ; for I am like a Man that sinks deeper and deeper into the Mud, and can find no Bottom : or that is fallen into the very deepest Place in a River ; and carried away out of the reach of humane Help, by the Violence of the Stream.

3. I am weary of my 3. I have long also implored thy Help,

my crying, my throat Help, with most earnest Prayers; is dried: mine eyes even till I am tired with my crying: I can now scarce speak a fail, while I wait Word, nor lift up my Eyes towards for my God.

Heaven, from whence, with great Intention of Mind, I have expected some Relief; but cannot yet obtain it of my God, who hath been formerly most gracious to me.

4. They that hate me without a cause, are more than the hairs of my head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

4. No, rather my Enemies are grown more formidable, both for their Number, which exceeds the Hairs of my Head; and for their Power, which enables them to destroy me: to which they want no will, having conceived an implacable, but undeserved Hatred to me. Who have been so far from provoking their Malice, that I am content, rather than quarrel with them, to part with my own Right; and make them Satisfaction for a Wrong that I never did them.

5. O God, thou knowest my foolishness; and my sins are not hid from thee.

5. O God, the righteous Judge, I make my Appeal to thee, who knowest the very worst of me: and protest, that, whatsoever my Mistakes or my wilful Sins have been, which cannot escape thy Sight, I never did them any Injury; nor gave them cause to persecute me.

6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

6. Which will move thee, I hope, to take some Compassion on me; for it will extremely dishearten all pious Men, if thou suffereest Innocence to be thus ruined: for their sakes as well as for mine, be pleased to relieve me: O let not those that rely alone on thee, O Lord, the mighty God, who commandest all the Powers in Heaven and Earth, hang down their Heads for shame, to see me deserted by thee: let not those, O God, (who hast engaged thy self unto us by a gracious Covenant) that commend themselves to thee in Well-doing, be confounded; as they will, if they see me forsaken by thee.

7. Because for thy sake I have born reproach:

7. For it is upon thy Account (merely because I adhere to thee, and

proach : shame hath covered my face. and will use no unlawful Means to right my self, 1 *Sam.* XXIV. 10, &c.) that I have thus long suffered so many Reproaches and Abuses, as have made me extremely contemptible.

8. I am become a stranger unto my brethren, and an alien unto my mother's children. 8. Not only to those that do not know me, but to my Cousins and Familiars; nay, to those who lay in the same Womb with me: who behave themselves towards me, as if I were a perfect Stranger; or a Man of another Country and Religion.

9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproachest thee are fallen upon me. 9. Whereas, thou knowest, it was nothing but my ardent Zeal for thy Honour and Service (not any childish Ambition) which made me hazard my Life for them; and was the first Occasion of this Hatred they bear me, (1 *Sam.* XVIII. 6, 7,

8. as it will be of the Death of the Messiah, *Joh.* II. 17.) I could not endure the Blasphemies which I heard against thee, but they moved my Indignation (as they will do his, *Rom.* XV. 3.) as much as if they had been against my self, 1 *Sam.* XVII. 10, 26, 45.

10. When I wept, and chastened my soul with fasting, that was to my reproach. 10. These Things grieved me exceedingly; and it hath cost me many a Tear, while I humbled my Soul with Fasting, to bewail their Impiety, and the Dishonour that was done thee: but they took Occasion from thence only to despise me: and to load me with greater Reproaches, either of Weakness or of Hypocrisy.

11. I made sackcloth also my garment: and I became a proverb to them. 11. And still the more sorrowfully I debased my self, wearing Sackcloth in token of my Heaviness; the more I was scorned and derided; and it was the common Saying, (when they would express their utmost Hatred or Contempt of any Man) I value him no more than I do *David*.

12. They that sit in the gate speak against me: and I was the song of the drunkards. 12. This is the Language even of the grave Senators, and Judges of the Land; who ought in Reason rather to have vindicated my Innocence, (*Gen.* XXIII. 10, 18. *XXXIV.* 20. *Ruth* IV. 1. *Prov.* XXII. 22.) as well as of

trouble: hear me my most gracious Lord and Master:  
speedily. O disown me not, especially now

that I am in such helpless Straits; but rather make the  
greater hast to relieve me.

18. Draw nigh un- 18. For nothing less than my  
to my soul and re- Life (which is in imminent Dan-  
deem it: deliver ger) will satisfie the Rage and Ha-  
me because of mine tred of my Enemies: therefore in-  
enemies. terpose thy Power for my Rescue,

and let not them have the Pleasure (which will make  
them still more Insolent) to see me ruined.

19. Thou hast 19. Thou art perfectly acquaint-  
known my reproach, ed with the Reproaches, the shame-  
and my shame, and ful and contumelious Abuses of all  
my dishonour: mine sorts, which I have suffered; and  
adversaries are all must still (without thy seasonable  
before thee. Deliverance) endure from my cruel

Enemies: none of whom, nor of their secret Plots, and  
subtle Lies, whereby they seek to defame and undo me,  
are hidden from thy All-seeing Eyes.

20. Reproach hath 20. Which behold likewise what  
broken my heart, an intolerable Burthen it is to me,  
and I am full of hea- to be thus loaded with Reproaches;  
vinefs: and I looked and to have no means to clear my  
for some to take pity, self from their false Imputations:  
but there was none; it even breaks my Heart, and I am  
and for comforters, oppressed with Heaviness, looking  
but I found none. still for some Help to arrive; but,

alas! I cannot meet with so much as the Comfort of any  
Body to condole with me.

21. They gave me 21. Instead of that, they exaspe-  
also gall for my rated my Grief; and because I  
meat, and in my was so miserable, reproached me  
thirst they gave me the more bitterly: just as if when  
vinegar to drink. a Man is hungry, one should give  
him Gall to eat; or when he is thirsty, they should give  
him (as they really will do to CHRIST, *Joh. xix.*) Vi-  
negar to drink.

22. Let their ta- 22. Which barbarous Usage shall  
ble become a snare meet with a suitable Vengeance;  
before them: and for they shall have no Friends nei-  
that which should have ther: but they that eat of their  
been for their welfare, Meat shall betray them, and their  
let it become a trap. Prosperity shall prove their Ruin.

(This shall be the Recompence of those that abuse the  
*Messiah*, as now they do me, *Rom. xi. 9.*) Ef 3 23.

of the idle and dissolute Companions, who in their drunken Meetings make abusive Songs, and Libels on me.

13. But as for me, my prayer *is* unto thee, O Lord, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

magnifie thy abundant Mercy, and thy Faithfulness, in such a seasonable Deliverance of me.

14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

plunged; but deliver me from my bitter Enemies, and all the Troubles and Difficulties wherein they have involved me.

15. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

press me so sorely, that I am ready to sink under the Weight of them.

16. Hear me, O Lord, for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies.

vourably upon me, many a Time, with wards me.

17. And hide not thy face from thy servant, for I am in trouble:

13. While I, in the mean Time, do nothing but only commend my self with the greater Earnestness unto thee, O Lord; who, now that I am so despicable, wilt think it I hope the fittest Time to be favourable to me: Hear my Prayer, O God, I beseech thee, and thereby

14. For I am in extream great Danger of perishing in this Distress, unless thou interpose (as I most humbly again beseech thee that thou wilt, v. 1, 2.) for my Deliverance: O leave me not in this miserable Condition into which I am

15. Which are great and many; and extreamly dangerous, enough to make me Despair of Safety, did I not depend on thee; that thou wilt not suffer me to be carried away, overwhelmed, and buried in this Heap of Calamities, which oppress

16. Do not fail my Expectation, O Lord, whose Loving-kindness, as it is the only Comfort I have, so it gives me abundant Consolation: for it is prone to pity, and relieve those that are distressed; and will incline thee, I hope, to look now far as thou hast done, many and many most compassionate Mercy towards

17. Who, as despicable as I am, yet am thy Servant; and upon that score claim the Patronage of my

23. Let their eyes be darkened that they see not; and make their loins continually to shake.

make their Counsels Power to execute any

24. Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25. Let their habitation be desolate, and let none dwell in their tents.

their poorest Cottages,

26. For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

of his Calamity; and added to all his other Suffering, their Scoffs and Jeers, their Lyes and Calumnies, or at least their uncharitable Censures of him.

27. Add iniquity to their iniquity: and let them not come into thy righteousness.

28. Let them be blotted out of the book of the living, and not be written with the righteous.

29. But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30. I will praise the name of God with a song, and will magnifie

23. They shall be deprived of all Judgment, and not be able to see the Evils that are coming on them; or if they do, let them not be able, O Lord, to prevent them; but uncertain, and let them have no good Design for their Preservation.

24. Pour out on a sudden so many Evils upon them, that they may not be able to escape: but feel they suffer the most dismal Effects of thy severest and lasting Displeasure against them.

25. Let their most magnificent Structures be laid waste; and root them out so intirely, that there may not be a Man left to dwell in their poorest Cottages, (*Mat. xxiii. 38. Acts i. 20.*)

26. For they had no pity upon the Miserable; but instead of Comforting him, when they saw him afflicted by thee, they took that Opportunity to insult over him, and oppress him: nay, made a Pastime

27. Let such obstinate Offenders be quite deserted by thee; and by thy just Judgment be suffered to go on to compleat their Iniquity, and never obtain any Mercy from thee.

28. Let them be cut off before their Time, in the midst of their Jollity; and let them enjoy none of the Blessings which thou hast promised to the Righteous.

29. But let me, O God, who now am despised and dejected, be graciously delivered by thee, and raised above the Contempt or Power of such Men to depress me.

30. And I will not be unmindful of the Benefit; but praise thy Power and Goodness in joyful Hymns; and

magnifie him with thanksgiving.

31. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32. The humble shall see *this, and* be glad: and your heart shall live that seek God.

they will think they Despond, but be of that seek God, and

33. For the Lord heareth the poor, and despiseth not his prisoners.

owns them for his than Slaves; by cruel Bondage.

34. Let the heaven and earth praise him, the seas and every thing that moveth therein.

35. For God will save Sion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

*Sion*; and offer the

and acknowledge how great they are in thankful Commemorations of them.

31. Which will be, I know, more acceptable Sacrifices to the Lord, than if I should bring him a whole Ox, when he is young, and in his prime, and offer him at his Altar.

32. For other pious Men, reading in my Songs the Goodness of the Lord, will be filled with joyful Hopes; when they fall into such like Troubles as I am in:

hear me saying to them; Do not good Comfort, whosoever you are faithfully depend upon him.

33. For the Lord, you see, doth not fail to relieve the afflicted and helpless Men, when they cry unto him, and rely on him alone: but

Servants, when they are no better than Slaves; by delivering them from their hard and

34. Let the whole World therefore join together to celebrate him with their highest Praises: for one Tongue is not sufficient to proclaim his most excellent Goodness; and to thank him for all his Benefits.

35. Which shall be continued towards *Sion*; for God will preserve it from being destroyed in these Tumults: and will repair the Ruines of the other Cities of *Judah*; that his People may dwell quietly, and not be disturbed in their Possessions.

36. And their Posterity also may hereafter inherit it: provided they faithfully serve him, and heartily love him and his Religion: For then they shall dwell securely in

continual Sacrifice of Praise unto him.

## P S A L. LXX.

To the Chief Musician. A Psalm of *David*, to bring  
to remembrance.

## A R G U M E N T.

*It is not easie to determine, whether this Psalm was only separated from the XL. (whereof, for the main, it is a Part) that it might serve those who are in any Distress, as a short Form of Recommending themselves and their Condition to GOD: or that David in some new Danger (probably that into which he fell by Absalom's Conspiracy, as Theodoret thinks) took a Review of what he had there said; and with some small Alterations composed this as a distinct Prayer, to be used by him constantly during the Time of that sharp Affliction. I incline to this latter, because there is some Difference (though not very much, in the fourth Verse) between every Verse of this Psalm, and those in the latter end of the XL. from which it is taken: just as there is between the LIII. and the XIV. See what I have said there; and in the Title of the Thirty eighth Psalm, you will find why this is called A Psalm to bring to remembrance.*

- |   |   |
|---|---|
| <p>1. <b>M</b>AKE hast, O God, to deliver me; make hast to help me, O Lord.</p>   | <p>1. <b>O</b> Gon, the Judge of all the World, thou seest the Danger I am in is so exceeding great, that I am undone without thy speedy Relief: which I beseech thee therefore not to delay; but to make hast, O Lord, to declare thy Power, in sending me seasonable Help for my rescue, now that I am ready to perish.</p> |
| <p>2. Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that desire my hurt.</p> | <p>2. My Enemies fantasie that I cannot escape their Hands; but do thou most shamefully disappoint all those that restlessly endeavour to take away my Life: defeat them, and put them to flight with open Disgrace; whosoever they be that study to do me any Mischief.</p>  |

3. Let them be turned back for a reward of their shame, that say, Aha, aha. 3. Let a total Rout of their Forces be the Recompence of their shameful Deeds; whereby they thought to have exposed me to shame: when they insulted over my Calamity; and made a Mock both of it, and of my Hope that thou wouldst deliver me.

4. Let all those seek thee rejoice, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. 4. But let all those that depend on thee alone, and seek by no other Means, but such as thou allowest, for safety, have perpetual Cause to rejoice in thee exceedingly: Let such as expect and delight to see thee appear for the Deliverance of thy People, never cease to say; Let the righteous Judge of the World be praised; let the Glory of his wonderful Works be every where published and extolled.

5. But I am poor and needy, make hast unto me, O God: thou art my help and my deliverer, O Lord, make no tarrying. 5. O God, I beseech thee again, delay not to speed the Relief I expect from thee; that this may be my Song also: for at present I am stript of all, and utterly destitute of humane Help; nay, so forlorn, that I shall perish presently, unless thou prevent it, O Lord; on whom alone I rely for Help and Deliverance, which I once more beseech thee to send me speedily.

## P S A L. LXXI.

### A R G U M E N T.

*Though this Psalm want an Inscription, yet it is generally thought that David was the Author of it: And if he was, there is no doubt he composed it upon the Occasion of Absalom's unnatural Rebellion. For the Matter of the Psalm sufficiently informs us, that when he made it, he was in extreme great Danger of perishing; and this Danger also happened in the Time of his old Age, v. 9. when he was grayheaded, v. 18. Now he was not so during the Time of Saul's Persecution, (2 Sam. v. 4.) but in that of Absalom's he was, which though it did not last so long as the other, yet in this regard was*  
more

more grievous to him; that it fell out in his declining Tears: when Men are more unapt for Toil and Labour; and naturally desirous of quiet and repose. And therefore he begins the Psalm almost in the same Words, as he doth one of those which he made when he was distressed by Saul. (Psal. XXXI.) in his younger Tears, when he was better able to bear it.

As for the Title, whichsome of the Greek Translators, and from them the Latin, have prefixed to this Psalm (which they will have to be a Psalm of the Sons of Jonadab and the first Captives) it is so far from the Business, that it is hard to give any Account of it. For Theodoret pertinently observes, that the Sons of Jonadab were not among the first Captives; and that he who made this Inscription, confesses he did not find it in the Hebrew, but placed it there himself. Yet that learned Father, I know not for what Reason, takes this Psalm to have been composed by David, in the Person of those who were captive in Babylon; wishing Deliverance from that Servitude, and desiring to be restored to their own Land.

1. **I**N thee, O Lord, do I put my trust, let me never be put to confusion. 1. **T**HOU see'st, O Lord, that in all these Troubles which have befallen me, I have no confidence in any thing, but only thy powerful Goodness: which, I hope, will not fail me now, no more than it hath ever done heretofore; for I shall be lamentably ashamed, if thou should'st frustrate my Expectation.

2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. 2. Magnific thy Mercy and Fidelity in Delivering me; and finding a Way for my Escape from these Dangers that surround me: let me obtain this extraordinary Favour of thee, and preserve me from falling into the Hands of those who have conspired to destroy me.

3. Be thou my strong habitation whereunto I may continually resort: thou hast given com- 3. For I am forced to quit my Habitation, and have no Place of Safety (so universal is the Revolt) to retreat unto; but whensoever I fly to thy Almighty Protection, do thou

commandment to thou always keep me as secure as  
save me, for thou if I reposed my self in an impreg-  
*art* my rock and my nable Castle: it is thy purpose, I  
fortress. am confident, to preserve me; for  
I never trusted in any other strong Hold or Fortress,  
but thee alone.

4. Deliver me, O  
my God, out of the  
hand of the wicked,  
out of the hand of  
the unrighteous and  
cruel man.

5. For thou *art*  
my hope, O Lord  
God: *thou art* my  
trust from my  
youth.

ded in thee (1 Sam. xvii. 33, 37.) and was marvellously  
preserved by thee.

6. By thee have I  
been holden up from  
the womb: thou art  
he that took me out  
of my mother's bow-  
els, my praise *shall*  
*be* continually of  
thee.

into the World; to praise and blefs thee, as I have ever  
done, and will never cease to do, to the End of  
my Days.

7. I am as a won-  
der unto many; but  
thou art my strong  
refuge.

I place in thee, as they do at my sudden fall into this  
deplorable Condition: but for all their Taunts, I do  
not look upon my self as abandoned by thee; but have  
a strong Hope that thou wilt deliver me.

8. Let my mouth  
be filled *with* thy  
praise, *and with* thy  
honour all the day.

4. Deliver me therefore from fal-  
ling into the Power of that turbu-  
lent Man, who hath no fear of thee  
before his Eyes: from the Power  
of him that cares not by what per-  
fidious Arts, or cruel Violence, he  
brings his Ends to pass.

5. For in thee, O Lord, who hast  
a sovereign Dominion, which alters  
not, have I placed all my Hope;  
and from thee is my Expectation:  
when I was but a Youth I confi-  
ded in thee

6. Who didst take Care of me,  
even before I could trust in thee;  
for I have been supported by thee,  
and preserved in innumerable Dan-  
gers ever since I came out of my  
Mother's Womb: where I had pe-  
rished also, if thy Power had not  
drawn me thence, and brought me

into the World; to praise and blefs thee, as I have ever  
done, and will never cease to do, to the End of  
my Days.

7. There are many indeed (espe-  
cially the great ones) that stare up-  
on me as if I were a Monster; mar-  
veling as much at this Confidence

I place in thee, as they do at my sudden fall into this  
deplorable Condition: but for all their Taunts, I do  
not look upon my self as abandoned by thee; but have  
a strong Hope that thou wilt deliver me.

8. And that I shall still have a-  
bundant Cause to praise without  
ceasing, thy most magnificent Good-  
ness towards me.

9. Cast me not off in the time of old age, forsake me not when my strength faileth.

9. I have deserved, I know, very ill of thee; but let me prevail with thee notwithstanding for the Continuance of thy Favour towards me; and do not reject me now in my old Age: O forsake me not, when I have most need of thy Help, and am least able to do any Thing for my self; but let that good Providence, which watched over me in my Youth, be still my Security.

10. For mine enemies speak against me, and they that lay wait for my soul, take counsel together.

10. For my Enemies are no less subtle, than they are cruel; having defamed me, and taken away my Reputation: as they now seek for an Opportunity, and for that end are combined in a strong Conspiracy to take away my Life, (2 Sam. xv. 3, 12.)

11. Saying, God hath forsaken him: persecute and take him, for there is none to deliver him.

11. Encouraging one another in their Enterprize, with such Words as these; God it is manifest hath forsaken him, for the Hearts of all *Israel* are turned from him, and his own Heart faileth him: (2 Sam. XV. 13, 14.) pursue him closely now, and we shall certainly take him; for he hath not Forces enough to withstand us, and to deliver him out of our Hands, 2 Sam. xvii. 1, 2.

12. O God, be not far from me: O my God, make hast for my help.

12. But how false soever my Subjects are, it daunts me not, if thou, O God, who judgest righteously, wilt not be estranged from me: O my God, who hast hitherto so wonderfully preserved me, let this their vain Confidence, and insulting Language, incline thee to make the greater Speed to relieve me.

13. Let them be confounded, and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt.

13. Let those implacable Enemies, that will not be satisfied but with my Life, be most shamefully disappointed; and see all their Forces wherein they trusted quite dissipated, and come to nothing: expose them that design my Ruine to the open Shame and Contempt of all the World; when they find that they have only ridiculously contrived their own Destruction.

14. But I will hope continually, and will yet

14. And I will learn thereby both to hope in thee perpetually (as now I

yet praise thee more I do) even in the greatest Straits and  
and more. Difficulties; and to add new Songs  
of Praise, over and above all those which I have already  
composed, to magnifie thee for the vast Heap of Benefits  
which thou hast conferred on me.

15. My mouth  
shall shew forth thy  
righteousness, and  
thy salvation all the  
day long: for I  
know not the num-  
bers thereof.

will appear in my  
Enemies.

16. I will go in  
the Strength of the  
Lord God: I will  
make mention of  
thy righteousness, e-  
ven of thine only.

Things: I will not ascribe them to my own Deserts, or  
to the Courage or Fidelity of those few Friends that still  
adhere to me; but to thy undeserved Favour, and faith-  
fulness to thy Word; and to that alone will I give  
the Praise.

17. O God, thou  
hast taught me from  
my youth: and hi-  
therto have I decla-  
red thy wondrous  
works.

derful Things for  
which I have not  
commemorate.

18. Now also when  
I am old and gray-  
headed, O God, for-  
sake me not: until I  
have shewed thy  
strength unto *this*  
generation, and thy  
power to every one  
*that is to come.*

and let all Posterity know how mighty it is, in making a  
few Victorious over very great Multitudes.

15. That shall be the Subject of  
my Songs, to publish thy Mercy  
and Truth, in Judging righteously  
between me and my Enemies: this  
shall be my continual Employment;  
though I shall never be able to tell  
the least Part of that Mercy, which  
Deliverance from such formidable

16. I will enter notwithstanding  
upon this Work, of pondering in  
my Mind, and publishing with my  
Mouth, the mighty Things which I  
expect from the sole Powers of the  
great Lord and Governour of all

17. O good God, thou hast giv-  
en me many Instances of this kind  
Power and Faithfulness of thine e-  
ver since I was a Youth: (*v. 5.*)  
and from thence unto this present  
Moment thou hast been doing won-  
derful Things for my Preservation and Preferment;  
which I have not failed to proclaim, and thankfully

18. And therefore do not now, O  
God, abandon the Care of me,  
when I need it most: but continue  
the same Kindness to me in my  
declining Years, which I found  
when I was a Youth: and let me  
survive these Calamities, to pro-  
claim thy Power in fresh Instances  
of it to this present Generation;

19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

no Example: for who is there, O God, that can be compared to thee, either in Goodness to design well for us, or in Power to do what thou thinkest good?

20. *Thou* which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Danger into which perish without thy

21. Thou shalt increase my greatness, and comfort me on every side.

faken by thee, wilt return again and so surround me with thy Favour, that my future Comforts shall far exceed my present Troubles.

22. I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

in praise of thy Word; O thou, whose incomparable Excellencies are peculiarly known unto, and celebrated by thy People *Israel*.

23. My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed.

19. Which I do not despair to see, when I consider how infinitely thy Mercy, O God, surpasses all our Deserts, nay, Expectations; and what stupendious Things thou hast already done for me, such as have

20. I never was in such Straits and Distresses (and yet I have been in the greatest and forest) but I found Relief from thee: and therefore I doubt not thou wilt revive me, now that all Men give me up for dead; and draw me out of this extrem I am plunged, and wherein I shall

21. Nay, thou wilt not only restore me to my former Greatness, but much augment the Splendour of it: and, though now I seem for-

return again and so surround me with thy Favour, that my future Comforts shall far exceed my present Troubles.

22. And then sure I shall be no less forward to bless thee, than thou art to bestow thy Benefits on me: I will bless thee, O my God, in the most joyful manner, with the Psaltery and Harp, and the rest of my Musical Instruments; which shall

play to the Songs I will compose Faithfulness and Constancy to thy Word; O thou, whose incomparable Excellencies are peculiarly known unto, and celebrated by thy People *Israel*.

23. It is not possible to express the Joy wherewith, not meely my Lips, but my Heart and Soul, shall sing triumphant Songs; for the miraculous Deliverance which I expect from thee.

24. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

hanging down their Heads to see that Ruine fall upon themselves which they designed for me.

24. Which shall not only be the Subject of my solemn Songs, but of my constant Discourse; wherein I will perpetually magnifie thy Goodness and Truth towards me, and thy just Vengeance upon my Enemies: whom I look upon already as utterly defeated; and

Heads to see that Ruine fall upon themselves which they designed for me.

## P S A L. LXXII.

A Psalm for Solomon.

### A R G U M E N T.

*That David was the Author of this Psalm, we may be satisfied from the Conclusion of it. From whence we may also gather, that it was made by him towards the Conclusion of his Life. When by his command Nathan the Prophet, and Zadock the Priest, took Solomon, and set him upon his Throne, (1 Kings I. 39, &c.) that David might have the Satisfaction to see all the great Men do Homage to Solomon, and acknowledge him for their succeeding Sovereign before he died: which you find he did, see 1 Chron. XXIX. 24. And thereupon the Spirit of the holy Man being transported with an extraordinary Joy, he indited this Hymn, and sent it to Solomon: wherein he first recommends him to the divine Benediction; and then instructs him how to make his People happy; by describing the Qualities of a good King; and the prosperous State of the Kingdom under his Government. Which his Eyes began to behold before he died, (1 Chron. XXIX. 25.) and he hoped others should behold when he was gone, to the Example and Admiration of all following Generations. For what we translate in the future Time, as if it were a Prophecy, may be construed to be only a Prayer. Which he carries on in so high a Strain, in some Places, that the Words had not a full Accomplishment in Solomon, nor in any one else, till the Appearing of that great King*

CHRIST.

CHRIST. *Of the Happiness of whose Reign, and of the Justice of whose Government; together with the Mightiness, and the Largeness, and the eternal Continuance of his Kingdom, his Father David here prophesies.*

*Of that there can be no reasonable doubt; (for the Jews themselves acknowledge it, as appears by the Chaldee Paraphrase, Midrasch Tehillim, the Book Siphre, and many others:) but that in this Psalm he prophesies of nothing else, and hath no respect to Solomon, as Theodoret supposes in his Interpretation, seems as far wide from the Truth, as to say, that he looks no farther than Solomon. For the Psalm doth in part agree as aptly (if not more) to Solomon, as the Name of Solomon doth to the Messiah, our Saviour CHRIST. Who was indeed the Prince of Peace, and left his Peace with his Disciples when he left the World, (as Theodoret notes) and made Peace wheresoever his Doctrine was entertained, and his Government settled over Mens Hearts. Yet he is not the only Person here spoken of; but as St. Hierom hath excellently stated the Matter, in Solomon himself there was the Shadow and Image of the Truth, which was more perfectly fulfilled in our Lord and Saviour.*

- |   |  |
|---|--|
| <p>1. <b>G</b>IVE the king thy judgments, O God, and thy righteousness unto the king's son.</p> <p>2. He shall judge thy people with righteousness, and thy poor with judgment.</p> | <p>1. <b>O</b> God, the supreme Judge of the World, bestow I beseech thee upon <i>Solomon</i>, who is now appointed to sit on my Throne, such a right Judgment in all Things, and such Uprightness and Integrity of Heart, that he may govern thy People according to thy Laws; and tempering Justice with Mercy, may be a worthy Successor to me, who have now resigned my Charge unto him.</p> <p>2. The Weight of which I know is so exceeding great, that he needs thy special Guidance and Assistance: by which he may be able to administer all Affairs with such impartial Justice and Clemency, that the poorest Subjects he hath may be as dear unto him, as they are unto thee; and recover their Rights, or be preserved in them, from the Power of those who would oppress them.</p> |
|---|--|

3. The mountains shall bring peace to the people, and the little hills, by righteousness.

make it their Study and Liberties.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

those, that by Fraud or Force are injurious to them.

5. They shall fear thee as long as the sun and moon endureth, throughout all generations.

Emblem of the great King CHRIST: whose happy Subjects shall never cease to Worship and Praise him Day and Night to the World's End.

6. He shall come down like rain upon the mowen grass: as showers that water the earth.

graciously to the meanest: And rule them in so soft and gentle a manner, as shall make his Authority no less acceptable and beneficial than the Rain is to the After-grass, or dripping Showers, which fall in the Summer-heat, to refresh the parched Earth.

7. In his days shall the righteous flourish: and abundance of peace, so long as the moon endureth.

Peace and Tranquillity shall be established, as nothing can exceed, but the blessed Times of the Prince of Peace, whose Kingdom shall have no End.

8. He shall have dominion also from sea to sea, and from the

3. So shall all Parts of the Kingdom be most happy; living in Peace, and enjoying the blessed Fruits of it: while all the Judges of the Land, both great and small, to maintain them in their just Rights

4. And his Authority is not abused to the Oppression of the Poor; and the making those more Miserable who have nothing but Beggary left them for their Inheritance: but employed for their Defence and Preservation; and for the Crushing of

5. Which righteous Administration shall redound to his everlasting Honour, and win him such Reverence and Obedience from his People; as shall make him a lively

6. For he shall not endeavour to be formidable to them, like a Tyrant, whose Government imitates the Thunder, Storms and Tempests: but condescend most graciously to the meanest:

7. The Wicked shall have no Pre-ferment in his Days; but righteous and virtuous Men shall grow to a great Height, and flourish as the Plants do after those cherishing Showers: whereby such lasting

8. Nor shall his Empire be confined within the Bounds of *Judea*, but according to the Promise made

the river unto the to our Forefather *Abraham*, (Gen. ends of the earth. xv. 18.) and renewed to his Children, (*Exod.* xxiii. 31. *Deut.* i. 7. xi. 24. *Josh.* i. 3, 4.) he shall extend it from the Red Sea, to the Sea of the *Philistines*, and from the River *Euphrates* to the Border of *Egypt* (1 *Kings* iv. 21. 2 *Chron.* ix. 26. *Ezra* iv. 20.) and be the most illustrious Type of that glorious Kingdom of Christ, which shall spread it self throughout the World.

9. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust.

10. The kings of *Tarshish* and of the Isles shall bring presents: the kings of *Sheba* and *Seba* shall offer gifts.

the *Persian* Gulph,

11. Yea, all kings shall fall down before him: all nations shall serve him.

Extent of the Kingdom of CHRIST; who shall be universally acknowledged, worshipped, and obeyed by all Kings and all Nations of the Earth.

12. For he shall deliver the needy when he crieth: the poor also, and him that hath no helper.

of his Justice, Mercy, and Compassion; (wherein he shall resemble the Lord CHRIST) For no sooner shall any miserable Wretch, who hath no Friend in the World, implore his Protection, but he shall instantly succour, defend, and relieve him.

13. He shall spare the poor and needy, and shall save the souls of the needy.

be prodigal of their Lives, but as tenderly secure them as those of his greatest Subjects.

9. The most barbarous Nations shall come, and do him Homage; and they that refuse it shall be humbled, and forced at last to submit and prostrate themselves with the lowliest Reverence at his Feet.

10. The Kings of the most distant Countries, they of *Tarshish* (1 *Kings* x. 22.) as well as *Cyprus* and *Crete*, and the rest of the Isles, shall honour him with their Presents: and so shall they of *Arabia*, as far as approach him with their Gifts.

11. Yea, so many Kings and Nations shall make their Obedience, and subject themselves unto him; that it shall foreshadow the large

12. Nor shall they be induced to these Submissions so much by the greatness of his Power, the vastness of his Riches, and the magnificence of his Court, as by the Fame

13. He shall take pity upon such helpless Creatures, and add no heavier Burthen unto that of their lamentable Poverty; nor shall he

14. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

tousness, or Revenge, with the Expence of the precious Treasure of their Blood.

15. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised.

and Commendations, which shall ever be in Mens Mouths, of his just and gracious Government.

16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grafs of the earth.

Fruitful than the Country, but become as Populous and well stored with all good Things, as the Earth is with Grafs or Flowers in the Spring.

17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

except the King *Messiah*, whom all Nations shall magnifie and extol, and above all Things desire his Blessing.

18. Blessed be the LORD God, the God of Israel, who only doth wondrous things.

14. He shall preserve them from being ruined, either by the Fraud or Violence of those who are too subtle or too mighty for them; and love them so dearly, as never to satisfy his own Ambition, Covetousness,

15. Whereby his Reign shall be long and prosperous; and the longer he reigns, the richer Presents shall be brought unto him (as there shall be to CHRIST) from the Eastern Countries: together with their perpetual Prayers for his continued Prosperity; and the highest Praises,

16. Which God shall bless with such Plenty, that a handful of Corn sown in the Earth, even upon the Top of barren Mountains, shall spring up so thick, with Ears so plump and full, that when they are shaken with the Wind, they shall make a Noise like the Cedars of Lebanon; nor shall the City be less

17. His Memory and Fame shall never die, but be propagated from Father to Son, as long as the Sun shall shine; and when they would wish well to another, they shall say, *God make thee as happy as Solomon*: For all People that hear of him shall look on him as the most excellent Prince that ever was, ex-

18. For which good Hopes, and for all other his Benefits, I renew my Thanks (1 Chron. xxix. 1.) to the great Lord and Redeemer

reign of all the World; who hath graciously chosen *Israel* for his peculiar People: Let him be most heartily blessed and praised, whose Bounty is stupendious, and incomparably beyond all that can be said or thought of it.

19. And blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen, and Amen.

Power, and Love, and join together with us in his Praise: Let it be so, let it be so; let us all consent to say again and again, The Lord be praised, the Lord be praised.

20. The prayers of David the son of Jesse are ended. 20. This was the last Psalm which *David* the Son of *Jesse* composed, not long before he died: (and was all of his that the Collector of this Book could find before he published it.)

*The End of the First Volume.*

